

No Convention as this one is 76th and the
No Journal in 1865. one in 1864 was
the 75th also
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for 1864

E. F. L.
JOURNAL

OF THE

PROCEEDINGS

OF THE

SEVENTY-SIXTH ANNUAL CONVENTION

OF THE

Protestant Episcopal Church in South Carolina,

HELD IN GRACE CHURCH, CHARLESTON,

On the 14th, 15th, 16th, and 17th of February,

1866,

WITH

LISTS OF THE CLERGY AND PARISHES,

PAROCHIAL REPORTS, THE CONSTITUTION, CANONS, RULES OF ORDER
AND STANDING RESOLUTIONS, FORM FOR THE INCORPORATION OF
CHURCHES, ETC., ETC.

CHARLESTON:
JOSEPH WALKER, AGT., PRINTER.
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1866.



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PREAMBLE AND RESOLUTIONS
OF THE
General Council of Protestant Episcopal Church,
IN THE (LATE) CONFEDERATE STATES,
ORDERED TO BE PREFIXED TO THIS JOURNAL.

WHEREAS, The several Dioceses, which we, as Bishops and Deputies represent at this Council, were impelled by political events to separate, in a legislative capacity, from the Protestant Episcopal Church in the United States, and did decide, upon grounds sanctioned by Holy Scripture and Primitive Antiquity, to unite together and adopt, for their better government and more convenient action, a Constitution and Code of Canons, and did meet, in pursuance of that Constitution, in General Council, in November, 1862; and

Whereas, This Church, so organized, although arising out of political events, was from that time a duly organized branch of the One Catholic and Apostolic Church, and may of right so continue to be, or may, through the action of its several Diocesan Councils, form any other Synodical association; and

Whereas, In the opinion of several of the Dioceses which co-operated in the formation of this independent branch of the Church Catholic, the exigency which caused its arrangement no longer exists; and

Whereas, The spirit of charity which prevailed in the proceedings of the General Convention of the Protestant Episcopal Church in the United States, at its late session in Philadelphia, has warmly commended itself to the hearts of this Council; therefore,

Resolved I. That, in the judgment of this Council, it is perfectly consistent with the good faith which she owes to the Bishops and Dioceses with which she has been in union since 1862, for any Diocese to decide for herself whether she shall any longer continue in union with this Council.

II. That it be recommended that wherever the word "CONFEDERATE" occurs in the Standards of this Church, the word "UNITED" be substituted therefor.

III. That inasmuch as the change recommended in the preceding Resolution (being a change in the Prayer Book), cannot be legally completed until the next meeting of this Council, under the circumstances it should, in the meantime, have the force of law in any Diocese, when approved by its Bishop or Diocesan Council.

IV. That each Diocese now in connection with this Council shall be governed by the Constitution and Canons thereof, until such time as it shall have declared its withdrawal therefrom, as hereinafter provided for.

V. That whenever any Diocese shall determine to withdraw from this Ecclesiastical Confederation, such withdrawal shall be considered as duly accomplished when an official notice, signed by the Bishop and Secretary of such Diocese, shall have been given to the Bishops of the Dioceses remaining in connection with this Council.

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LIST OF THE CLERGY
OF THE
DIOCESE OF SOUTH CAROLINA,
FURNISHED BY THE BISHOP,

FEBRUARY 14TH, A. D. 1866.

- Rt. Rev. THOMAS F. DAVIS, D. D., *Bishop of the Diocese.*
Rev. Xenophon Y. Anderson, (Deacon,) *Missionary to Negroes in St. Mark's, Clarendon.*
Rev. Thomas S. Arthur, *Rector of Christ Church, Greenville.*
Rev. Edmund E. Bellinger, *Rector of St. Jude's Church, Walterboro'.*
Rev. R. T. Brown, *Rector of St. David's, Cheraw.*
Rev. J. B. Campbell, *residing at Greenville.*
Rev. Andrew H. Cornish, *Rector of St. Paul's Church, Pendleton.*
Rev. John H. Cornish, *Rector of St. Thaddeus' Church, Aiken.*
Rev. J. Grinké Drayton, *Rector of St. Andrew's Parish.*
Rev. Wm. P. DuBose, (Deacon,) *Missionary at Winnsboro'.*
Rev. Jas. H. Elliott.
Rev. Jno. H. Elliott, *Rector of Grace Church, Anderson.*
Rev. Stephen Elliott, *Rector of St. Bartholomew's Parish.*
Rev. Jno. R. Fell, *residing at Mt. Pleasant.*
Rev. Christopher P. Gadsden, *Rector of St. Luke's Church, Charleston.*
Rev. Philip Gadsden, *residing at Summerville.*
Rev. Thomas F. Gadsden, *Missionary in Christ Church Parish.*
Rev. Alex. Glennie, *Rector of All Saints Parish, Waccamaw.*
Rev. J. Mercier Green, *Rector of Christ Church, Charleston.*
Rev. LeGrand F. Guerrey, *Rector of Zion Church, Richland.*
Rev. B. E. Habersham, *Rector of St. Mark's, Clarendon.*
Rev. Christian Hanckel, D.D., *Rector of St. Paul's Church, Radcliffeboro', Charleston.*
Rev. J. Stuart Hanckel, *Professor in the Diocesan Seminary.*

- Rev. Wm. H. Hanckel, *Rector of St. John's Church, Richland.*
 Rev. Jas A. Harold, *Rector of St. Paul's Church, Summerville.*
 Rev. Robert T. Howard, *Rector of Prince George's, Winyaw.*
 Rev. W. B. W. Howe, *Rector of St. Philip's Church, Charleston.*
 Rev. P. Gervais Jenkins, *residing in Columbia.*
 Rev. Benjamin Johnson, *Rector of Trinity Church, Abbeville.*
 Rev. Wm. Johnson, *Rector of the Church on Edisto Island.*
 Rev. Roberts P. Johnson, *Rector of St. Stephen's and Upper St. John's.*
 Rev. John Johnson, (Deacon,) *Missionary at Camden.*
 Rev. Clement F. Jones, D.D., *Rector of Calvary Church, Glenn Springs.*
 Rev. P. Trapier Keith, *Rector of St. Michael's Church, Charleston.*
 Rev. John S. Kidney.
 Rev. Lucien C. Lance, *Missionary in Newberry and Laurens.*
 Rev. Maurice H. Lance, *residing near Georgetown.*
 Rev. Charles E. Leverett, *residing near Columbia.*
 Rev. Edward C. Logan, *Assistant Missionary in Newberry and Laurens.*
 Rev. W. W. Lord, D.D., *Assistant Rector of St. Paul's Church, Radcliffeboro'.*
 Rev. Thomas N. Lucas, *residing near Stateburg.*
 Rev. Alexander W. Marshall, D.D., *Minister of St. John's Chapel, Hampstead, Charleston.*
 Rev. John D. McCollough, *Rector of the Church of the Advent, Spartanburg, and of the Church of the Nativity, Unionville.*
 Rev. David McElheran, *residing at Mt. Pleasant.*
 Rev. Stiles Mellichamp, *Rector of St. James Church, James Island, and Missionary at Orangeburg.*
 Rev. James W. Miles, *Professor in Charleston College.*
 Rev. Augustus Moore, *Rector of Christ Church, Marr's Bluff.*
 Rev. Josiah Obear, *residing in Winnsboro'.*
 Rev. W. W. Patrick, *residing in Sumter District.*
 Rev. Henry L. Phillips, *residing in Charleston.*
 Rev. C. C. Pinckney, *Rector of Grace Church, Charleston.*
 Rev. A. T. Porter, *Rector of the Church of the Holy Communion, Canonsboro', Charleston.*
 Rev. Wm. T. Potter, *residing in Greenville.*
 Rev. Wm. O. Prentiss, *Rector of St. Peter's Church, Charleston.*
 Rev. J. Maxwell Pringle, *Rector of Christ Church, Columbia.*

- Rev. J. H. Quinby.
 Rev. J. J. Roberts.
 Rev. Barnwell B. Sams, *Rector of the Church of the Holy Apostles, Barnwell, and Missionary to Blackville.*
 Rev. Julius J. Sams, *Rector of St. Mark's Church, Chesterville, and the Church of the Good Shepherd, Yorkville.*
 Rev. Joseph B. Seabrook, *Rector of St. Mark's Church, Charleston.*
 Rev. Peter J. Shand, *Rector of Trinity Church, Columbia.*
 Rev. Jas. Stoney.
 Rev. P. F. Stevens, *Rector of Trinity Church, Black Oak.*
 Rev. Paul Trapier, *Professor in the Diocesan Seminary.*
 Rev. Richard S. Trapier, *Rector of St. John's Church, John's Island.*
 Rev. Albert R. Walker.
 Rev. C. Bruce Walker, *residing in Columbia.*
 Rev. Edward T. Walker, *Rector of St. Helena Church, St. Helena Island, and officiating at Edgefield.*
 Rev. Joseph R. Walker, D.D., *Rector of St. Helena's Church, Beaufort.*
 Rev. J. V. Welch, (Deacon,) *Missionary to Negroes in Claremont Parish.*
 Rev. Arthur Wigfall, *Rector of the Church of the Holy Trinity, Grahamville.*
 Rev. Robert Wilson, (Deacon,) *Minister in Claremont Parish.*

CLERGY CANONICALLY CONNECTED WITH THE DIOCESE.

Bishop.....	1
Priests.....	66
Deacons.....	5
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Clergy present at the Convention.....	40
Clergy not present.....	32
	<hr/>
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LIST OF PARISHES AND CHURCHES

IN THE DIOCESE OF SOUTH CAROLINA, WITH THE DATES OF THEIR FOUNDATION ANNEXED.

1 St. Philip's (original church built 1631) Parish,		1704
2 St. James'	Parish, Santee,	April 9, 1706
3 St. Andrew's	"	Nov. 30, 1706
4. St. Bartholomew's	"	1706
5 Christ Church	"	1706
6 St. James'	" Goose Creek,	1706
7 St. John's	" Berkley,	1706
8 St. Thomas and St. Dennis'	"	1706
9 St. Paul's	" Stono,	1706
10 St. Helena's	" Beaufort,	1712
11 Prince George's	" Winyaw,,	1712
12 St. John's	" John's Island,	1734
13 Prince Frederick's	" 1734, Chapel Pee Dee,	1738
14 Prince William's	"	1745
15 St. Michael's	" 1751, church built,	1761
16 St. Mark's	" Clarendon,	1757
17 All-Saints'	" Waccamaw,	1767
18 St. Luke's	"	1767
19 St. Matthew's	"	1768
20 St. David's	" 1768, Ch., Cheraw,	1820
21 Church on Edisto Island,		1774
22 Claremont Church,	Stateburg,	1788
23 St. Helena's Church,	St. Helena Island,	
24 St. Paul's Ch., Radcliffeboro',	Charleston,	1810
25 Trinity Church,	Columbia,	1812
26 Grace Church,	Sullivan's Island,	1817
27 St. Paul's Church,	Pendleton, about	1821
28 Christ Church,	Greenville,	1825
29 Grace Church,	Camden,	1830
30 St. James' Church,	James Island,	1831
31 St. Peter's Church,	Charleston,	1832
32 Trinity Church,	Society Hill,	1833
33 Christ Church,	Wilton,	1834
34 Holy Trinity Church,	Grahamville,	1834

35 Trinity Church,	Edgefield,	1835
36 St. John's Church,	Fairfield	1839
37 St. Philip's Church,	Bradford Springs,	1841
38 Trinity Church,	Abbeville,	1842
39 Church of Messiah,	North Santee,	1842
40 Church of St. Thaddeus,	Aiken,	1842
41 Emanuel Church,	Chester,	1843
42 Zion Church,	Richland,	1844
43 Church of Epiphany,	Laurens,	1846
44 Grace Church,	Charleston,	1846
45 St. Luke's Church,	Newberry,	1846
46 Ascension Church,	Gillisonville,	1847
47 Church of the Advent,	Spartanburg,	1847
48 Ch. of the Holy Communion,	Canonsboro', Charl'n,	1848
49 Church of the Holy Apostles,	Barnwell,	1850
50 Calvary Church,	Glenn Springs,	1850
51 Grace Church,	Anderson C. H.,	1851
52 Church of the Redeemer,	Orangeburg C. H.,	1851
53 Christ Church,	Charleston,	1855
54 St. Jude's Church,	Walterboro',	1856
55 Christ Church,	Marr's Bluff,	1856
56 Trinity Church,	Black Oak,	1856
57 Church of the Good Shepherd,	Yorkville,	1856
58 St. Mark's Church,	Chesterville,	1857
59 Church of the Ascension,		1857
60 St. Luke's Church,	Charleston,	1858
61 Church of the Holy Comforter,	Sumter,	1858
62 St. John's Church,	Richland,	1858
63 Christ Church,	Columbia,	1858
64 Church of the Nativity,	Unionville,	1859
65 St. Peter's Church,	Beaufort District,	1859
66 Church of the Epiphany,	Upper St. John's,	1864
67 St. Stephen's Church,	Pineville,	1864
68 St. Paul's Church,	St. George's Par., Dor.,	1866

CONGREGATIONS

NOT ENTITLED TO A REPRESENTATION IN THE CONVENTION.

St. Stephen's Chapel,	Charleston,	1822	} <i>Mission Congregations.</i>
St. John's Chapel,	Hampstead,	1839	
Calvary Church,	Charleston,	1849	
St. Mark's Church,	Charleston,	1866	

LIST OF LAY DEPUTIES

TO THE

CONVENTION OF 1866.

1. *St. Philip's Church, Charleston.*
2. *St. James', Santee.*
3. *St. Andrew's Parish.*
4. *St. Bartholomew's Parish.*
5. *Christ Church Parish.*
6. *St. James', Goose Creek.*
7. *St. John's Berkley.*
8. *St. Thomas and St. Dennis', *J. L. Nowell, Alfred Huger,
Alexander Robertson.
9. *St. Paul's, Stono.*
10. *St. Helena's, Beaufort.*
11. *Prince George's, Winyaw.*
12. *St. John's, John's Island.*
13. *Prince Frederick's, Pee Dee.*
14. *Prince William's Parish.*
15. *St. Michael's Church, Charleston, *Wm. B. Pringle, *Jas. P.
Jervey, A. P. Hayne, *T. L. Ogier.*
16. *St. Mark's, Clarendon.*
17. *All Saint's, Waccamaw, *B. F. Dunkin, Chas. Alston, Sr.,
Jos. B. Alston, Chas. Alston, Jr.*
18. *St. Luke's Parish.*
19. *St. Matthew's Parish.*
20. *St. David's, Cheraw, *Wm. Godfrey, *T. E. Powe, *Chas. A.
DeSaussure, E. J. Waddell.*
21. *Church on Edisto Island.*
22. *Church of the Holy Cross, Claremont, Stateburg, *R. H. An-
derson, *Wm. H. Burgess, M. Reynolds, H. L. Pinckney.*
23. *St. Helena's Church, St. Helena Island.*

*Present.

24. *St. Paul's, Radcliffeboro'*, *Wm. T. Wragg, *C. R. Brewster,
*Jas. Simons, *J. D. Aiken.
25. *Trinity Church, Columbia*, Wm. Reynolds, *A. R. Taylor.
26. *Grace Church, Sullivan's Island*.
27. *St. Paul's Church, Pendleton*.
28. *Christ Church, Greenville*.
29. *Grace Church, Camden*, A. H. Boykin, D. W. Jordan, J. M.
DeSaussure.
30. *St. James' Church, James Island*.
31. *St. Peter's Church, Charleston*.
32. *Trinity Church, Society Hill*, John Witherspoon, *Wm. H.
Evans, Edwd. E. Evans.
33. *Christ Church, Wilton*.
34. *Church of the Holy Trinity, Grahamville*.
35. *Trinity Church, Edgefield*.
36. *St. John's Church, *Fairfield*, *Henry A. Gaillard.
37. *St. Philip's Church, Bradford Springs*.
38. *Trinity Church, Abbeville*.
39. *Church of the Messiah, North Santee*.
40. *St. Thaddeus' Church, Aiken*, *O. J. Chafee, *Amory Coffin,
Jr., Wm. Lucas.
41. *Emanuel Church, Chester*.
42. *Zion Church, Richland*.
43. *Church of the Epiphany, Laurens*.
44. *Grace Church, Charleston*, *R. Lebby, *A. Fitch, *D. Jen-
ings, *F. P. Elford.
45. *St. Luke's Church, Newberry*.
46. *Ascension Church, Gillisonville*.
47. *Church of the Advent, Spartanburg*, J. M. Elford, Wm. Irwin,
L. C. Kennedy, J. B. Grimball.
48. *Church of the Holy Communion, Charleston*, *H. L. Toomer,
*G. A. Trenholm, *T. D. Wagner, *Jno. Hanckel.
49. *Church of the Holy Apostles, Barnwell*, *A. P. Aldrich, Wm.
Roper, L. D. Hallonquist, Jas. T. Aldrich.
50. *Calvary Church, Glenn Springs*.
51. *Grace Church, Anderson*.
52. *Church of the Redeemer, Orangeburg*, *Geo. H. Walter, *Wm.
R. Treadwell, John Lucas.
53. *Christ Church, Charleston*.
54. *St. Jude's Church, Walterboro'*.

55. *Christ Church, Marr's Bluff.*
56. *Trinity Church, Black Oak, *Wm. Jervcy, J. DuBose Porcher.*
57. *Church of the Good Shepherd, Yorkville, Jas. Lowry, — Wheeler.*
58. *St. Mark's Church, Chesterville, W. H. Babcock, Jas. Ancrum, G. S. Cameron.*
59. *Church of the Ascension.*
60. *St. Luke's Church, Charleston, *Wm. C. Bee, M. P. Matheson, *I. S. K. Bennett, *F. P. Porcher.*
61. *Church of the Holy Comforter, Sumter.*
62. *St. John's Church, Richland, *John P. Adams.*
63. *Christ Church, Columbia, *Thos. B. Clarkson, Sr., Stephen L. DeVeaux, Wm. Wallace.*
64. *Church of the Nativity, Unionville.*
65. *St. Peter's Church, Beaufort District.*
66. *Church of the Epiphany, Upper St. John's, *Thos. W. Porcher, *P. G. Snowden.*
67. *St. Stephen's Church, Pineville.*
68. *St. Paul's Church, in St. George's Parish, Dorchester, C. W. Foster.*

JOURNAL OF THE CONVENTION.

CHARLESTON, ASH-WEDNESDAY, }
February 14, A. D. 1866. }

This being the day fixed by the Constitution for the Annual Meeting of the Convention of the Protestant Episcopal Church, in the Diocese of South Carolina, a number of the Clergy and Laity assembled in Grace Church at 10 o'clock, A. M.

Morning Prayer was said by the Rev. P. J. Shand, being assisted by the Rev. P. Trapier, who said the Litany and special prayers. The Communion Service was by the Rev. C. Hanckel, D.D., who administered the Communion to the Bishop and ministers officiating, and then the elements were distributed to the members of the Convention, and to a large number of the Laity by the Rev. Messrs. C. C. Pinckney, Shand, P. Trapier, and Jno. H. Elliott; the service being concluded by the Rev. C. C. Pinckney. The sermon was preached by the Rev. Jno. H. Elliott, from Romans xiii. 11.

After the Episcopal benediction, the Convention was called to order by the Bishop.

The roll of the Clergy was called by the Secretary, and the following answered to their names, viz :

Rev. E. E. Bellinger,	Rev. E. C. Logan,
" A. H. Cornish,	" W. W. Lord, D.D.,
" J. H. Cornish,	" A. W. Marshall, D.D.,
" J. G. Drayton,	" J. D. McCollough,
" W. P. DuBose,	" S. Mellichamp,
" Jas. H. Elliott,	" H. L. Philips,
" Jno. H. Elliott,	" C. C. Pinckney,
" C. P. Gadsden,	" A. T. Porter,
" Philip Gadsden,	" W. O. Prentiss,
" Thos. F. Gadsden,	" J. H. Quinby,
" Alexr. Glennie,	" B. B. Sams,
" J. M. Green,	" J. J. Sams,
" L. F. Guerrey,	" J. B. Seabrook,
" B. E. Habersham,	" P. J. Shand,
" C. Hanckel, D.D.,	" P. F. Stevens,
" J. S. Hanckel,	" P. Trapier,
" W. H. Hanckel,	" J. R. Walker, D.D.,
" Roberts P. Johnson,	" J. V. Welch.
" P. T. Keith,	

The roll of Parishes and Churches was then called, and the following answered, viz :

St. Thomas and St. Dennis'; St. Michael's Church, Charleston; All Saints Parish, Waccamaw; Claremont, Stateburg; St. Paul's, Radcliffeboro'; Trinity Church, Columbia; Trinity Church, Society Hill; St. John's Church, Fairfield; Church of St. Thaddeus, Aiken; Grace Church, Charleston; Church of the Epiphany, Upper St. John's; Church of the Holy Communion, Canonsboro'; Church of the Holy Apostles, Barnwell; Church of the Redeemer, Orangeburg; Trinity Church, Black Oak; St. Luke's Church, Charleston; and Christ Church, Columbia.

The list of the Clergy was referred to a Committee consisting of the Rev. Messrs. P. Trapier, Pinckney, and J. H. Cornish; and the certificates of Lay Deputies to a Committee consisting of Messrs. Jno. Hanckel, F. P. Elford, and W. T. Wragg.

These Committees reported severally, as follows:

The Committee on the List of the Clergy respectfully report that

1. The following clergymen are entitled to all the privileges of members of this Convention, viz :

Rev. T. S. Arthur,	Rev. Wm. Johnson,
“ E. E. Bellinger,	“ Roberts P. Johnson,
“ R. T. Brown,	“ C. F. Jones, D.D.,
“ A. H. Cornish,	“ P. T. Keith,
“ J. H. Cornish,	“ J. D. McCollough,
“ J. G. Drayton,	“ S. Mellichamp,
“ Jno. H. Elliott,	“ A. Moore,
“ Stephen Elliott,	“ C. C. Pinckney,
“ C. P. Gadsden,	“ A. T. Porter,
“ A. Glennie,	“ W. O. Prentiss,
“ J. M. Green,	“ J. M. Pringle,
“ L. F. Guerry,	“ B. B. Sams,
“ B. E. Habersham,	“ J. J. Sams,
“ C. Hanckel, D. D.,	“ P. J. Shand,
“ W. H. Hanckel,	“ P. F. Stevens,
“ J. A. Harold,	“ R. S. Trapier,
“ R. T. Howard,	“ E. T. Walker,
“ W. B. W. Howe,	“ Jos. R. Walker, D.D.,
“ Benj. Johnson,	“ A. Wigfall.

2. The following are entitled to seats and to votes, except on matters affecting the temporal concerns of the churches, viz :

Rev. X. Y. Anderson,	Rev. H. L. Phillips,
“ W. P. DuBose,	“ J. B. Seabrook,
“ J. S. Hanckel,	“ P. Trapier,
“ E. C. Logan,	“ J. V. Welch.
“ A. W. Marshall, D.D.,	

3. The following are entitled to *seats*, but not *votes*, viz :

Rev. John R. Fell,	Rev. D. McElheran,
" Philip Gadsden,	" J. W. Miles,
" Thomas F. Gadsden,	" J. Obear,
" John Johnson,	" C. B. Walker,
" M. H. Lance,	" Robt. Wilson.
" W. W. Lord, D.D.,	

4. The following are entitled to neither seats nor votes, viz :

Rev. J. B. Campbell,	Rev. W. W. Patrick,
" Jas. H. Elliott,	" W. T. Potter,
" P. G. Jenkins,	" J. H. Quinby,
" J. S. Kidney,	" Jas. Stoner,
" L. C. Lance,	" A. R. Walker,
" C. E. Leverett,	" J. J. Roberts.
" T. N. Lucas,	

And the Committee on Certificates of Lay Deputies, through Mr. John Hanckel, present the following report :

The Committee on Certificates of Lay Deputies, report the following gentlemen as entitled to seats in the Seventy-Sixth Annual Convention of this Diocese, viz :

Trinity Church, Society Hill, John Witherspoon, † Wm. H. Evans, Edwd. E. Evans.

Holy Apostles, Barnwell, † A. P. Aldrich, Wm. Roper, Jas. T. Aldrich.

All Saints, Waccamaw, † B. F. Dunkin, Chas. Alston, Sr., Jos. B. Alston, Chas. Alston, Jr.

Trinity Church, Columbia, Wm. Reynolds, † A. R. Taylor.

Christ Church, Columbia, T. B. Clarkson, Sr., Stephen L. De Veaux, Wm. Wallace.

St. Paul's, Radcliffeboro', † W. T. Wragg, † C. R. Brewster, Jas. Simons, † J. D. Aiken.

St. Luke's Church, Charleston, † W. C. Bee, M. P. Matheson, † I. S. K. Bennett, † F. P. Porcher.

Grace Church, Charleston, † R. Lebbby, † A. Fitch, † D. Jennings, † F. P. Elford.

Ch. of the Redeemer, Orangeburg, † Geo. H. Walter.

St. Thaddeus' Church, Aiken, † O. J. Chafee, Amory Coffin, Jr.

St. John's Church, Winnsboro', † Henry A. Gaillard.

St. Thomas and St. Dennis', † J. L. Nowell, Alfred Huger, Alex. Robertson.

Ch. of the Holy Cross, Stateburg, † R. H. Anderson, † Wm. H. Burgess, M. Reynolds, H. L. Pinckney.

St. Michael's, Charleston, † W. B. Pringle, † Jas. P. Jervey, A. P. Hayne, † T. L. Ogier.

Trinity Church, Black Oak, † William Jervey, J. Du Bose Porcher.

Church of the Advent, Spartanburg, J. M. Elford, Wm. Irwin, L. C. Kennedy, J. B. Grimball.

Church of the Epiphany, Upper St. John's, † Thos. W. Porcher, † P. G. Snowden.

Ch. of the Holy Communion, Charleston, † H. L. Toomer, G. A. Trenholm, T. D. Wagner, † J. Hanckel.

St. Mark's, Chesterville.—W. H. Babcock, Jas. Ancrum, G. S. Cameron.

Ch. of the Good Shepherd, Yorkville, Jas. Lowry, — Wheeler,

These reports were accepted, and the names of the deputies being called, those answered whose names are marked thus (†)

A quorum of both Orders being present, the President declared the Convention duly organized.

On motion of the Rev. B. B. Sams, the reading of the Rules of Order was dispensed with.

On motion of the Rev. A. T. Porter, the ballot for Secretary was dispensed with, and the Rev. J. D. McCollough nominated, who was elected *viva voce*.

The Secretary appointed the Rev. Wm. P. Du Bose his Assistant.

On motion of the Rev. P. Trapier, the ballot for Treasurer was dispensed with, and Mr. F. P. Elford nominated, and elected *viva voce*.

The President announced that there was an application of a Church for admission into the Convention, and that the consideration of it be deferred until to-morrow.

The President appointed as preacher before the next annual Convention, the Rev. J. J. Sams, and as his alternate, the Rev. R. T. Brown.

He also appointed the following Standing Committees :

1st. On Unfinished Business, the Rev. C. C. Pinckney, and Messrs. T. B. Clarkson, and J. D. Aiken; 2d. On Finance, Messrs. W. C. Bee, C. R. Brewster, and Jno. Hanckel.

The Chairman of the Standing Committee announced that it was not ready to report.

On motion of Mr. Jno. Hanckel, the Report of the Treasurer of the Bishop's Fund was read, and referred to the Committee on Finance.

On motion of Mr. F. P. Elford, the Report of the Treasurer of the Convention was read as information.

On motion of the Rev. P. Trapier, the proposed amendment to the Constitution, found on page 28 of Journal of 1862, rela-

ting to the formation of new Parishes within the bounds of existing Parishes, was taken up for consideration, and, on motion of Rev. P. F. Stevens, was laid over until to-morrow.

On motion of Rev. J. H. Cornish, the proposed amendment to Art. III of the Constitution, found on page 34, of Journal of 1864, was taken up for consideration, and, on motion of Rev. A. H. Cornish, was laid on the table until to-morrow.

Rev. B. B. Sams moved that, after to-day, the daily sessions of this Convention be from 10 o'clock, A. M. to 3 P. M.; decided in the negative. The ayes not being satisfied, the house divided, and the motion was lost.

The Rev. A. T. Porter moved to adjourn until 10 o'clock to-morrow morning, which was agreed to, and after prayer by the President, the Convention adjourned.

JNO. D. MCCOLLOUGH, *Secretary.*

SECOND DAY,

Thursday, Feb. 15th, A. D. 1866.

The Convention met according to adjournment.

Morning Prayer was said by the Rev. L. F. Guerrey, and, after a short interval, the Convention was called to order by the Bishop.

The Minutes of yesterday were read and approved.

The names of members absent yesterday were called, and the Rev. Messrs. R. T. Trapier, and Stephen Elliott, of the Clergy, and Mr. G. A. Trenholm, of the Laity, were found to be present.

The Committee on Certificates of Deputies, reported the following additional Deputies entitled to seats, viz:

From St. Thaddeus', Aiken, Wm. Lucas.

Grace Church, Camden, A. H. Boykin, D. W. Jordan, J. M. DeSaussure.

St. John's Church, Richland, John P. Adams.

*The Church of the Redeemer, Orangeburg, * Wm. R. Treadwell. John Lucas.*

*St. David's, Cheraw, * Wm. Godfrey, * Thos. E. Powe, * Chas. A. DeSaussure, E. J. Waddell.*

St. Paul's Church, in St. George's Parish, Dorchester, C. W. Foster.

The report was accepted, and on calling their names, those answered whose names are marked thus (*).

The Rev. C. Hanckel, D. D., Chairman, presented the Report of the Standing Committee, as follows:

The Standing Committee respectfully report, that they have had but two regular meetings since the last Council in Spartanburg.

They have informally recommended to the Bishop for *Priest's Orders*, Rev. Robert Wilson, Deacon; and, at a regular meeting, they recommended Mr. John Johnson, and Mr. Thos. F. Gadsden, for *Deacon's Orders*; and Mr. J. Ellison Capers, and Mr. F. Bruce Davis, as *candidates for Orders*.

They have also received an application from the Diocese of Pittsburg, to consent to the consecration of Rev. John B. Kerfoot, D. D., as Bishop of that Diocese; to which application they returned the following reply:

"We, the undersigned, in behalf of the Standing Committee of the Diocese of South Carolina, and by authority of the same,

acknowledge the receipt of the testimonials of Rev. John Barrett Kerfoot, D. D., Bishop Elect of the Diocese of Pittsburg, and desire to express our Christian sympathy with the action of the Church, which has resulted in this extension of her Episcopate, and hearty good will to the new Diocese which you represent, and the respected Presbyter who has been chosen its Bishop. We realize that we are One Body, and rejoice in the Catholic Communion of Christ's faithful people, together with the essential unity of the Protestant Episcopal Church in America. But the Committee representing South Carolina, one of the associated Dioceses, not in legislative union with the Diocese of Pittsburg, do not think that it is competent for them, either to give or withhold consent to the consecration of the Bishop Elect, as prescribed by the Canons of the General Convention of the Protestant Episcopal Church in the United States."

CH. HANCKEL, *President.*

The Bishop's Address was then read by the Rev. A. T. Porter, as follows:

Brethren of the Council:

I herewith present to you the account of my official acts since our last meeting:

May 13, 1864, Friday. Divine service was held in the forenoon in the Church of the Advent, Spartanburg; the prayers were read by Rev. Mr. Marshall and Rev. J. D. McCollough; Rev. E. Bellinger preached. In the afternoon, Rev. Edward Walker read the service, and Rev. J. J. Roberts preached.

May 14, Saturday. Rev. Mr. Kidney read service, and Rev. Roberts Johnson preached. In the afternoon, Rev. Messrs. Kidney and Lance read the prayers, and rain prevented further services.

May 15, Sunday. Forenoon. Rev. Messrs. Kidney, Lance, and McCollough read the service, and Holy Communion was administered. I preached, and confirmed eight white persons. In the afternoon, Rev. Mr. Pinckney preached.

May 17, Tuesday. At Glenn Springs, Rev. Mr. McCollough read the service, and Rev. Mr. Pinckney preached.

May 22, Trinity Sunday. At the Chapel on the plantation of Mrs. Whitfield Brooks, in Edgefield District, I preached and confirmed eight colored persons.

May 24, Tuesday. Forenoon, divine service was held in Trinity Church, Edgefield; I preached and confirmed one white person. At night Rev. Lucien Lance preached.

June 12, 3d Sunday after Trinity. Marr's Bluff. A very heavy rain prevented service both on this day and on the fol-

lowing; but on Tuesday, 14th, the Rector, Rev. A. Moore, read the service, and I preached and confirmed three white persons.

June 1, Wednesday. At Darlington, preached in the Presbyterian Church, which was kindly offered to us; Rev. Mr. Moore reading the service.

June 19, 4th Sunday after Trinity. Preached in St. David's Church, Cheraw, in the forenoon, and confirmed four white and one colored person. In the afternoon at Grace Chapel, several miles distant, I preached to a large congregation and confirmed two white persons.

June 21, Tuesday. Bennettsville, Marlboro' District. In the forenoon, Rev. Mr. Brown, of Cheraw, held service, and preached in the Temperance Hall, and in the afternoon I preached.

June 22, I preached again in the forenoon. These services were all well attended, and much interest was manifested in them.

June 26, 5th Sunday after Trinity. Forenoon, in Trinity Church, Society Hill, Rev. Mr. Kidney read service. I preached and confirmed seven white persons and one colored. In the afternoon I preached again.

July 16, Saturday. Zion Church Parish, at the plantation of Mrs. Amelia Clarkson, I preached and confirmed three colored persons; the Rector, Rev. L. F. Guerry, reading the service.

July 17, 8th Sunday after Trinity. Forenoon, at the Lower Zion Church, Rev. Mr. Guerry read the service; I preached and confirmed two colored persons. Afternoon, at the Upper Zion Church I preached again.

July 31, 10th Sunday after Trinity. In St. John's Church, Richland, the Rector, Rev. Wm. H. Hanckel, read the service; I preached and confirmed one white person.

August 14, 12th Sunday after Trinity. Forenoon, in Christ Church, Columbia, Rev. Mr. Pinckney read service, aided by the Rector; I preached and confirmed seven white persons and three colored. Holy Communion was administered. In the afternoon, in Trinity Church, the Rector read the service, and I confirmed seven white persons.

September 3, Saturday. In St. Matthew's Chapel, Sumter District, Rev. Mr. Lucas read service, and Rev. Thomas F. Davis, Jr., preached.

September 4, 15th Sunday after Trinity. St. Philip's Church, Bradford Springs, Rev. T. F. Davis, Jr., read the service; I preached and confirmed one white person.

September 8, Thursday. Divine service was held in St. Stephen's Church, Ridgeway, Rev. Dr. Lord read the prayers and I preached. Holy Communion was administered.

September 11, 16th Sunday after Trinity. Winnsboro', forenoon, I preached and confirmed five white persons and five colored; Rev. Mr. Obear was present. In the afternoon, Rev. Dr. Lord preached.

September 12, Monday. Confirmed, in private, one white person.

September 13, Tuesday, Chester. Divine service was held in the evening, Rev. Dr. Lord preaching.

September 14, Wednesday. In the forenoon, Rev. Mr. Stoney preached, and I preached at night.

September 15, Thursday. Rev. Dr. Lord preached in the forenoon. At night, I preached and confirmed two white persons.

September 18, 17th Sunday after Trinity. At Rock Hill, I preached in the Methodist Church; afterwards I confirmed, in private, one white person.

September 20, Tuesday, forenoon. In the Church of the Good Shepherd, Yorkville, Rev. J. J. Sams preached. At night, I preached.

September 21, Wednesday. At night, Rev. J. J. Sams preached, and I confirmed two white persons.

October 2, 19th Sunday after Trinity. In the Church of the Holy Cross, Stateburg, I preached and confirmed nine white persons and forty-six colored. Present and assisting, Rev. J. J. Roberts, Rector, Rev. T. N. Lucas, and Rev. J. V. Welch. In the afternoon, at the plantation of Col. John Moore, eight miles distant, the Mission of Rev. J. V. Welsh, I preached again, and confirmed two white persons and four colored.

October 14, Friday, Newberry, forenoon. Divine service was held in St. Luke's Church, Rev. Mr. Lance, the Rector, read the service, and Rev. Mr. McCollough preached. At night, at Helena, more than a mile distant, at the work shops of the Newberry Railroad, and the mission of Rev. E. C. Logan, I preached.

October 15, Saturday. Rev. Robert Wilson preached in Newberry. At night, Rev. Mr. McCollough preached at Helena.

October 16, 21st Sunday after Trinity, forenoon. I preached in Newberry, and confirmed one white person. In the afternoon, Rev. Robert Wilson preached in the town, and at night he preached again at Helena.

October 18, Tuesday, forenoon. I preached in the Church of the Epiphany, Laurens, and at night, Rev. J. D. McCollough preached.

October 19, Wednesday, Rev. Mr. Wilson preached in the forenoon; and at night the Rev. Mr. McCollough preached, and I confirmed three white persons, and addressed them on confirmation.

October 21, Friday. In Christ Church, Greenville, Rev. Mr. Potter preached in the forenoon, and at night, Rev. Mr. McCollough preached.

October 22, Saturday. Rev. Lucien Lance preached in the forenoon, and at night Rev. Mr. McCollough preached.

October 23, 22d Sunday after Trinity. I preached and confirmed thirteen white persons and eight colored. Holy Communion was administered. In the afternoon, Rev. Mr. Campbell preached, and at night Rev. Mr. McCollough preached.

October 24, Monday. Rev. Mr. Lance preached in the afternoon.

October 26, Wednesday. At Williamston, Rev. Mr. Campbell read the service; Rev. Lucien Lance preached, and I confirmed one white person.

October 28, Friday, forenoon. In St. Paul's Church, Pendleton, Rev. John H. Elliott preached. At night, Rev. Mr. Campbell preached.

October 29, Saturday. Rev. Mr. Campbell preached in the forenoon, and at night Rev. Mr. McCollough preached.

October 30, 23d Sunday after Trinity. I preached in the forenoon and confirmed seven white persons. Holy Communion was administered. At night, Rev. Mr. Pringle preached. Rev. Messrs. Pinckney and A. H. Cornish, the Rector, were present at these services.

November 2, Wednesday. Anderson: Prevented by the weather from holding service.

November 3, Thursday, Rev. Mr. Pringle preached in the forenoon.

November 5, Saturday. Rev. Mr. Campbell preached.

November 6, 24th Sunday after Trinity. The Rector, Rev. John H. Elliott, preached. I addressed the candidates, and confirmed six white persons.

November 8, Abbeville, Tuesday. Rev. John H. Elliott preached in the forenoon.

November 9, Wednesday. Mr. Elliott preached again, and I confirmed nine white persons and two colored.

November 13, 25th Sunday after Trinity. Mr. Elliott preached both in the forenoon and afternoon.

November 20, 26th Sunday after Trinity. In Grace Church, Camden, Rev. Stephen Elliott read the service, I preached, and confirmed four white persons and one colored.

December 11, 3d Sunday in Advent. St. Thaddeus' Church, Aiken. The Rector read the service in the forenoon, and I preached. In the afternoon I confirmed eight white persons, and addressed the candidates.

December 15, Thursday. At Blackville, in the Methodist Church, which was kindly offered to us, Rev. B. B. Sams read the service; I preached, and confirmed one white person.

December 17, Saturday. Barnwell, forenoon, in the Church of the Holy Apostles, the Rector, Rev. B. B. Sams, read the service, and I preached, and confirmed three white and two colored persons.

December 18, 4th Sunday in Advent. I preached in the forenoon, and Holy Communion was administered. In the afternoon I confirmed, in private, one sick person.

1865. January 22, 4th Sunday after Epiphany. Charleston, in the forenoon preached in St. Paul's Church, and confirmed nineteen white persons, four of whom belonged to the Church

of the Holy Communion, and two to Christ Church. In the afternoon confirmed, in St. John's Chapel, thirteen white persons, several of them being members of the Marion Artillery, and three of Christ Church; also four colored persons. Rev. T. F. Davis, Jr., preached, and I addressed the candidates.

January 24, Tuesday. Confirmed, at the residence of Mr. William Ravenel, in St. Andrew's Parish, eight young men of the Marion Artillery. A military order, for the sudden transfer of this company, dispersed the congregation when the sermon was but just begun.

January 25, Wednesday. Confirmed, in the Church of the Holy Communion, three white persons, one of them from St. John's Chapel. In the afternoon, in private, one sick colored person, belonging to St. John's Chapel.

January 26, Thursday. On James' Island held an open-air service, at Artillery Cross Roads, for the troops under command of Brigadier-General Stephen Elliott, and preached to them; Rev. T. F. Davis, Jr., reading the service.

January 27, Friday. On John's Island, at the Episcopal Parsonage, which was used as headquarters, preached, and confirmed six soldiers belonging to the Beaufort Artillery, and Holy Communion was administered.

January 29, Sunday. At Mount Pleasant I preached in the forenoon and confirmed two white persons, one of them belonging to the Marion Artillery. Afternoon: I rode over to Sullivan's Island in an ambulance, and was present at a service in Major Blanding's quarters, a gratifying number of the troops being in attendance, and Rev. T. F. Davis, Jr., officiating.

February 1, Wednesday. In the Church at Adam's Run Village I preached and confirmed one white person, a member of the Washington Artillery, of Charleston.

April 9, Palm Sunday. In the Church of the Holy Comforter, Sumterville, Rev. Mr. Glennie read the service, and I preached, and confirmed one white person.

May 14, Sunday. In Grace Church, Camden, preached and confirmed six white persons.

June 25, 2d Sunday after Trinity. At Marr's Bluff, preached, and confirmed one white person; Rev. A. Moore, the Rector, reading the service.

June 28, Wednesday. At Darlington, preached in the Presbyterian Church, which was kindly offered to us, Rev. Mr. Moore reading the service.

July 2, 3d Sunday after Trinity. Forenoon, in Trinity Church, Society Hill, the Rector read service, and I preached. In the afternoon preached, and confirmed three white persons.

July 5. Bennettsville, preached in the Temperance Hall.

July 9, 4th Sunday after Trinity. Forenoon, in St. David's Church, Cheraw, Rev. Messrs. Brown and Prentiss read the service. I preached and confirmed fifteen white persons.

Afternoon, at Grace Chapel, seven miles in the country, preached, and confirmed one white person.

August 24, Thursday. Forenoon, St. Stephen's, Ridgeway, Rev. Dr. Lord, the Rector, read service. I preached and confirmed three white persons. Afternoon, in private, one white person.

August 27, 11th Sunday after Trinity. Forenoon, Winnaboro': I preached in the forenoon, and confirmed nine white persons. Present at these services Rev. Dr. Lord, and Rev. Messrs. Lance, Obear, and DuBose.

August 29, Tuesday. Forenoon, Church of the Good Shepherd, Yorkville: Rev. J. J. Sams preached.

August 30. At night I preached.

August 31, Thursday. Forenoon, Rev. J. J. Sams preached. At night I preached and confirmed ten white persons. Present Rev. Messrs. Stoney and Sams.

September 2, Saturday. St. Mark's Church, Chesterville: At night the Rector read the service and I preached.

September 3, 12th Sunday after Trinity. I preached and Holy Communion was administered. At night I preached again and confirmed one white person.

September 8. Unionville: Rev. J. J. Sams preached.

September 9. Mr. Sams preached again.

September 10, 13th Sunday after Trinity. I preached in the forenoon, and confirmed six white persons; Holy Communion was administered. Afternoon, I preached again.

September 14, Thursday. Calvary Church, Glenn Springs: I preached and confirmed five white persons. Present, Rev. Messrs. Sams, Jones, and McCollough.

September 16. Spartanburg: Saturday morning Rev. J. J. Sams preached.

September 17, 14th Sunday after Trinity. Forenoon, I preached and confirmed seventeen white persons. Afternoon, Rev. J. J. Sams preached. Present, Rev. Messrs. McCollough, Sams, and Stuart Hanckel.

November 26, 24th Sunday after Trinity. Forenoon, preached in Zion Church, Richland, the Rector reading the service. Afternoon, preached in the lower Church of the Parish, to a large and very attentive congregation of colored persons, and confirmed eleven of them.

December 3, Advent Sunday. St. John's, Richland: The Rector read the service; I preached and confirmed one white person.

1866. January 7, 1st Sunday after Epiphany. Forenoon, in Grace Church, Camden, ordained to the Holy Order of Deacons Major John Johnson. Rev. Paul Trapier preached the sermon, and presented the candidate.

January 14, 2d Sunday after Epiphany. Forenoon, in St. Paul's Church, Charleston, I preached and confirmed nine white

persons. In the afternoon, at Calvary Church, I preached again, and confirmed seven colored persons.

January 19, Friday. In the afternoon preached in St. Luke's Church, and confirmed seventeen white persons.

January 21, 3d Sunday after Trinity. In the forenoon I preached in Grace Church, and confirmed twenty-one white persons. In the afternoon, at St. John's Chapel, and confirmed twenty-two white persons; and at night in the Sunday School room belonging to St. Luke's Church, confirming thirty colored persons belonging to St. Mark's congregation.

January 24, Wednesday. In the forenoon, in St. Luke's Church, ordained to the Holy Order of Deacons, Mr. Thomas F. Gadsden. Rev. C. P. Gadsden preached the sermon, and afterwards I confirmed, in private, three sick white persons.

January 28, Septuagesima. At the Parish Church of Upper St. John's I preached and confirmed five white persons. In the afternoon preached again in the chapel on the plantation of Mr. Thomas Porcher, to an attentive congregation of colored people.

February 4, Sexagesima. Preached in Trinity Church, Black Oak, and confirmed seven white persons.

February 11, Quinquagesima. Preached in the forenoon in Pineville, and confirmed one colored person. In the afternoon Rev. Roberts Johnson held service there again.

The whole number of persons confirmed is: white, 337; colored, 140; in all, 477.

I have admitted to the Holy Order of Deacons, Major John Johnson and Mr. Thos. F. Gadsden. There are now six candidates for Orders in the Diocese: W. C. Guerry, John Mott, P. D. Hay, E. Edgerton, Ellison Capers, and F. B. Davis.

Account of Diocesan and Missionary funds entrusted to me: Remaining over from the last Council, \$1,325.99. Received since that time from Trinity Church, Columbia, \$32; St. Jude's, Waltherboro', \$160; Marr's Bluff, \$110; Church of the Holy Comforter, Sumterville, \$226.50; St. Philip's, Bradford Springs, \$291.50; Christ Church, Greenville, \$65; Grace Church, Camden, \$561; Trinity Church, Society Hill, \$620; Advent Society, \$300; a member of the congregation of Church of the Holy Communion, \$100; St. Paul's Church, \$400; St. Mark's, Clarendon, \$100; in all, \$4,291.99.

Expended of these funds: Extra services at Chester, \$60; Rev. A. Moore, \$200; Missionary services at Summerville, \$100; To charities, \$150; Church in Newberry, \$60; Rev. Mr. Logan, \$100; Rev. J. B. Campbell, \$200; Church in Spartanburg, \$250; Rev. B. Johnson, 354; Rev. B. B. Sams, \$100; Rev. J. Stoney, \$200; Rev. T. N. Lucas, \$100; Rev. Mr. Fell, \$200; Rev. H. L. Phillips, \$200; Rev. Paul Trapier, for Orangeburg, \$200; in all, \$2,454.00. Leaving in my hands \$1,837.99 in Confederate Treasury notes.

Account of funds entrusted to me for Missionaries sent to our soldiers along the coast: Grace Church, Camden, \$545; Orangeburg, \$140; Summerville and Bradford Springs, \$380; Stateburg, \$300; Zion Church, Richland, \$142.55; in all, \$1,507.55. Expended of this amount for Rev. A. R. Walker, \$80; Rev. L. F. Guerry, \$92.55; Rev. T. F. Davis, jr., \$68.70; in all, \$241.25. Leaving in my hands, \$1,265.30. These funds were in Confederate money, and the remainder, of course, useless.

I have given letters dismissary to Rev. J. T. Hutcheson, to Nassau; Rev. Ezra Jones, to Vermont; Rev. Joseph Hunter and Rev. A. F. Olmstead, to Western New York; and I have received into the Diocese, the Rev. Dr. Lord, from Mississippi.

The foregoing account comprehends a period of twenty-one months. During that time, the country and the church have passed through the crisis of a great revolution. Events of immense magnitude have been stirring all our hearts. Into these, it is not my purpose now to enter, but briefly and distinctly to consider the present condition of the Church in the Diocese; its duties and its hopes. These are the points at present of peculiar and pressing interest. I feel that I can truly say that the Church in the Diocese had never a stronger hold upon the hearts of her people than at this moment.

We have passed through a season of extraordinary trial, necessarily drawing men's hearts to eternal considerations. At every place of their refuge, her dispersed children have met their church, and she has proved to them a solace and a power in the day of their calamity. Whatever else was taken away they had still left with them permission to worship God. Strong cords of faith and love have become stronger; warm feelings of sympathy and fellowship have become warmer; mutual relations of clergy and people have been more established, and upon purer principles. I have never known such large congregations filling the courts of the Lord's House, as those which I have met since I last left home; and I am persuaded that the church is now stronger than ever in the hearts of her people. The list of confirmations, also, since our last meeting, making the due allowances for the number of churches closed, the colored population separated from us, and so large a portion of the white absent, is in fair proportion to that of any previous period, and probably exceeds it. I have been endeavoring, for some time past, to inform myself as to what are the prospects of the church in the Diocese in relation to her colored members. I have not complete statistics, but am convinced, from observation and information, that in all cases where the colored population shall be re-instated in their former localities, they will return to the communion of the Church. A visitation to some of the neighboring parishes has led me to this conclusion; and the present condition of St. Mark's Church, and the congregations which assemble in Calvary Church, in

this city, are strong proofs in the same direction. It is true, brethren, that our physical resources are greatly prostrated; the larger portion of our funds are lost, and our parishes extremely enfeebled. It is also true that our clergy have undergone, and are undergoing, great privations and sufferings. And permit me, Brethren of the Laity, earnestly to commend them to your brotherly sympathy and regard. Their claims upon you are just—they are even holy. Your ministers have stood by you in the days of your trial and calamity; let them not want nor suffer any more. I know your means are reduced; but I ask that you will use your strongest efforts to support your clergy; and let their just claims be next to those of your own family. I have said that our physical forces are prostrated. They are. But what then? The arm of the Lord is not shortened, and His word is not bound. There is spiritual life left with us, and faith, and hope, and purpose. Suffering is the mark of God's people and their strength. Christians have been taught much when they have been instructed how to bear and to improve sufferings; they have learnt more when, by the experience of the grace of God they have been enabled to step upon disappointment and to mount over it. To this we are called—let us come up to our position. I feel a cheerful confidence that the Church will rise and shine and be glorified.

Our Seminary buildings have been all destroyed by fire, and two-thirds of the books burnt up with them; its funds, also, are almost entirely lost. This is a great bereavement. Our Professors are waiting, and anxious to discharge their duties; our Candidates are earnestly desiring to assemble together, and pursue their studies; but there is no Seminary; there is none to invite them, nor to supply their necessities. This is one of the severest strokes this Diocese has felt. I know not where to point you for resources, brethren; but I beg you, in the name of the Lord, to consider this institution. An immediate and vigorous effort might set us afloat again; if not, I know not what will become of it. Our Professors cannot wait; our students need instruction and must seek it elsewhere. I appeal to the financial men of the Church to come forward now, and stop our downward course. Then, in a few years, perhaps, we might again be fully established.

Of the large donations left to different departments of the Church by the late Francis M. Weston, I am not able to speak particularly; I fear, however, that the greater part has been swept away, and not enough left to carry out the purposes of the donor.

So much for our affairs in relation to the Diocese itself; a few words now of the Diocese in her Confederate relations. I had hoped that it might be the will of our God that we should have an independent, united, and self-sustaining Southern Church. To such a hope my sympathies and affections strongly clung;

I thought I could see, too, a purer atmosphere for faith ; this I signified to you in a late Pastoral Letter. There is now no longer hope ; the Providence of God has otherwise determined ; we will follow the Divine determination. It is enough for a Christian to know what the Divine will is, and that is sufficiently manifested when Providence points out the only course to be pursued. Let us rise up to our new responsibility, not sluggishly, reluctantly, or opposingly, but with clear judgments, the spirit of alacrity, and christian confidence. I advise the immediate return of the Diocese into union with the Church of the United States.

Let me say, too, that I have received the strongest memorials of kindness and affection from our brethren of the Northern Church, and I desire to testify my recognition of these in the spirit of christian affection and fellowship.

The Freedmen's Aid Commission, in the department of Domestic Missions in the Church of the United States is now in active operation. Through it, I have received communications from our Northern brethren in the spirit of christian kindness and sympathy, offering to us aid and co-operation in the instruction, both literary and religious, of the freedmen of this State. Hitherto I have declined entering into any specific correspondence with them, because official relations between this Diocese and the Northern Church had not been re-established. These communications, and the whole subject of our christian responsibilities of the colored population of the State, are demanding our earnest christian interests and best judgments. I commend them to your earnest consideration.

One word more, beloved brethren, of sadness and bereavement. Since our last meeting as a Council, there have passed away from earth, into a purer and better world, the Rev. Nathaniel Hyatt, Rev. Thos. F. Davis, jr., and Jacob K. Sass, Esq. They have gone, but their memories are with us, and their testimony was on high. The Church's heritage is the example of her sons ; her mission is to follow those who have gone before. A little longer, and He that cometh will come, and will not tarry. Oh ! for the requiem to our departing spirits of the blessed Apostle to the Gentiles, "I have fought a good fight, I have finished my course ; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me in that day."

On motion of Rev. P. Trapier, it was resolved that three Committees be appointed on the Bishop's Address ; one on so much as concerns the relations of this Diocese to other Dioceses of the P. E. Church ; and one on so much as concerns the relations of this Diocese to the colored people, to consist each of three Clergymen and three Laymen ; also, one on the Diocesan Theological Seminary, to consist of three Laymen ;

and the President appointed the following Committees, viz : 1st. On the relation of this Diocese to other Dioceses—Rev. Messrs. P. Trapier, P. J. Shand, and C. P. Gadsden, and Messrs. B. F. Dunkin, T. D. Wagner, and A. H. Boykin. 2d. On relations to the colored people—Rev. Messrs. J. S. Hanckel, A. Glennie, and P. F. Stevens, and Messrs. G. A. Trenholm, T. W. Porcher, and W. C. Bee. 3d. On the Seminary—Messrs. G. A. Trenholm, W. C. Bee, and A. P. Aldrich.

On motion of Rev. J. D. McCollough, the following Preamble and Resolutions, introduced by the late Rev. Thos. F. Davis, Jr., at a meeting of Clergy and Laity held in Camden in May, 1865, were adopted by the Convention.

“It has seemed fit to Almighty God, in his wise providence, to take out of this evil and troubled world the soul of our much beloved brother, J. K. SASS. Never did we feel the need, or recognize the inestimable value of such a man more than now. His watchword was *unceasing activity*, guided by conscience, and quickened by the spirit of God. His religion was one of deeds rather than of words, and he exemplified well the glorious apothegm of the early apologist for Christianity, “*Magna non loquimur, sed vivimus.*” He lived much in the atmosphere of prayer, and the chief aim and delight of his life was to “do good unto all men, especially unto them that are of the household of faith.” We grieve that we and the whole Church have lost him; yet fully believing that his pious spirit is at peace with Christ, and laying to heart the prophet’s words, that righteous and merciful men are often by the tender love of God “taken away from the evil to come,” we willingly yield him up to that Good and Almighty Being who doeth all things after the counsel of his own will, and who cannot do otherwise than well. May his exhaustless wealth of creation and sanctifying power, raise up in the midst of our stricken and necessitous Church and country, many such Christians and citizens as Mr. Sass !

Resolved, That his sudden transfer into eternity in the prime of his powers, and in the very harvest time of his work for God, only displays to us in another form that same unusual nearness and conjunction between earth and heaven, the things of the world and the things of Christ Jesus, which his life so habitually and piously illustrated.

Resolved, That we heartily offer up our thanks to the Divine Head of the Church for the rare and happy combination of excellent gifts bestowed on our departed brother; for his meek devotion, his incessant zeal, his practical judgment, his overflowing beneficence, his humble and self-forgetting usefulness, his absorbing love for the truth of Christ, and for the Church of Christ. And we pray for grace to resemble him in all good works.

Resolved, That the Secretary be requested to transmit to the family of the deceased a copy of the above, and tender to them the deepest sympathies of this meeting in the sacred sorrows of their bereavement."

On motion of Rev. P. F. Stevens, the following Preamble and Resolutions were adopted :

Whereas, Since the last meeting of this Council, it has pleased Almighty God, our Heavenly Father, to close the earthly labors of his servant, the Rev. THOS. F. DAVIS, Jr., and to call him to his rest in Jesus :

Resolved, That we, the members of this Council, do hereby enter upon record this brief testimonial of appreciation of our beloved brother.

Honest, sincere, and manly, Thos. Davis was bold and zealous in his Master's cause; yet was he simple, gentle, and loving, as that cause demanded. Weak in physical health, he was vigorous in intellectual strength, and ever active, never idle, he spent himself for Jesus, until *He*, seeing that it was enough, and pronouncing the "well done good and faithful servant," bade him enter into the joy of his Lord. We deplore the loss we have experienced; we feel our brother's absence; we miss the help of his counsel, his judgment, his zeal, and his brotherly love: But he has reached *home* before us, he has joined "the innumerable throng." May his example stir us up to follow after!

We offer our heartfelt Christian sympathy to his bereaved father, our beloved Bishop, and to his sorrowing family who weep for his loss to themselves, but rejoice in his eternal gain.

The Bishop laid before the Convention the application of St Paul's Church, Summerville, for admission into union with the Convention. On motion, it was referred to a Committee, consisting of the Rev. C. P. Gadsden, and Mr. I. S. K. Bennett.

The election of the Standing Committee was ordered, and the following tellers appointed, viz: for the vote of the Clergy, Rev. Messrs. Jno. H. Elliott, and L. F. Guerry; and for the vote of the Laity, Messrs. J. D. Aiken, and R. Lebbby.

The Committee on the application of St. Paul's Church, Summerville, reported; recommending that the Church be admitted, under the name of *St Paul's Church, in St George's Parish, Dorchester*. The report was accepted.

The election of Deputies to the General Council was ordered to be postponed for the present.

The election of Trustees of the Diocesan Theological Seminary was then ordered, and the Rev. Messrs, J. H. Cornish, and P. F. Stevens appointed tellers of the vote of the Clergy; and Messrs. C. R. Brewster, and Geo. H. Walter, of the vote of the Laity.

The Rev. A. T. Porter nominated Mr. Geo. A. Trenholm as a Trustee, *vice* Mr. J. K. Sass; and the Rev. C. P. Gadsden nominated the Rev. A. T. Porter, *vice* the Rev. J. J. Roberts.

The tellers of the vote for Standing Committee, reported the former Committee re-elected by both Orders, viz :

Rev. C. Hanckel, D. D.,	Mr. H. D. Lesesne,
“ C. C. Pinckney,	Mr. W. E. Martin,
“ P. T. Keith,	Mr. W. A. Pringle,
“ W. B. W. Howe,	Mr. W. T. Wragg,
“ C. P. Gadsden,	Edwd. McCrady.

The tellers of the vote for Trustees of the Diocesan Theological Seminary, reported the following elected by both Orders, viz :

Rev. P. J. Shand,	Mr. H. D. Lesesne,
“ C. P. Gadsden,	Mr. L. H. Deas,
“ A. T. Porter,	G. A. Trenholm.

The election of Trustees of the University of the South was ordered, and, on motion, the ballot was dispensed with, and the former Trustees re-elected *viva voce*, viz : Rev. A. Glennie, Messrs. J. A. Calhoun, and W. A. Pringle. Also, Mr. F. P. Elford being nominated as Treasurer, was elected *viva voce*.

On motion of Rev. C. P. Gadsden, the Committee appointed to report to this Convention on a Diocesan School for boys, was continued for another year.

Delegates were then called upon to pay the assessments on their Churches.

The Committee on Finance reported, as follows :

The Committee on Finance respectfully report :

That they have had under consideration the Annual Report of the Treasurer of the “ Bishop’s Permanent Fund,” referred to them, and deem it a subject for congratulation, that amidst the general wreck and loss of property, which has characterized the sanguinary war through which we have passed, so large a proportion of the investments, made of that fund, may be pronounced good; and in time, they trust, available for the object for which it was created.

The total amount invested was \$73,556.83; of which \$58,803.33 is of the character referred to.

The income of the fund for the current year may be estimated as follows :

Interest on City of Charleston Stock	\$ 974
Coupons of sundry Bonds, whose market is actually 50 per cent. of their face value. The liberality of a member of the Church, however, in offering to take and pay for these Coupons at par, enables your Committee to estimate them accordingly.....	1,248
Interest due on \$1000 U. S. six per cent. Stock, which, it is assumed, will be shortly paid.....	300

\$2,522

A deficit of \$1,500 is thus shown to exist in the amount needed for the salary of the Bishop. As no other mode of providing it suggests itself to your Committee, they recommend that contributions from the several Parishes or Churches in the Diocese be resorted to for that object, in such proportion from each as the Convention may deem equitable.

To carry into effect this recommendation, your Committee suggest the adoption, by the Convention, of the following resolution:

Resolved, That a Committee be appointed to ascertain and report to the Convention what sums should be contributed by each Parish or Church to the "Bishop's fund."

The Committee have examined the accounts of the Treasurer of the Convention, and have certified them as correct and duly vouched. They exhibit a balance in his hands of \$40.75.

Respectfully submitted,

WM. C. BEE, *Chairman*.

Charleston, February 15, 1866.

Dr. *Protestant Episcopal Council in Account with F. T. ELFORD, Treasurer.* Cr.

1864.			1864.		
M'y 12	Paid Sexton Church Advent		M'y 11	By Balance in New Issue....	\$152 53
	Spartanburg.....	\$6 00	12	St. Thaddeus' Church,	
"	" Organist do.....	6 00	"	Aiken, quota '64.....	5 00
"	" Rev. J. D. McCollough,		"	Holy Cross, Claremont,	
	on account expenses		"	quota '61 and '64.....	20 00
"	Council.....	10 00	"	St. Michael's Church,	
"	South Carolinian office		"	quota '64.....	20 00
	(Columbia), for ad-		"	St. George's Church,	
"	vertising meeting of		"	Winyaw, '64.....	10 00
"	Council.....	12 00	"	Trinity Church, Colum-	
"	C. T. Pelham (Colum-		"	bia, '64.....	20 00
	bia), for advertising		"	Grace Church, Camden,	
"	meeting Council.....	8 00	"	'64.....	10 00
"	Courier office (Charles-		"	St. John's and St. Steph-	
	ton), for advertising		"	eu's, Winnboro', '63	
"	meeting Council.....	18 75	"	and '64.....	10 00
J'e 10	For changing funds on		"	Holy Apostles, Barnwell,	
	hand, \$234 into 'new		"	'61, '62, and '64.....	15 00
	issue.....	78 00	"	Christ Church, Christ	
J'ly 5	A. E. Miller for print'g	50 00	"	Church Parish, '64.....	10 00
Aug 3	For Postage Stamps....	2 00	"	Church Nativity, Union-	
"	Envelopes and Paper....	2 00	"	ville, '64.....	5 00
Sept 4	For Postage Stamps....	2 00	"	Trinity Church, Abbe-	
8	Rev. J. D. McCollough		"	ville, '62, '63, and '64....	15 00
	for postage.....	10 00	"	Calvary Church, Glenn	
"	Paper and Envelopes...	2 00	"	Springs, '61, '62, '63, '64	
12	Rev. J. D. McCollough's		"	Church Advent, Spartan-	
	Draft in favor of		"	burg, '64.....	5 00
	Evans & Cogswell,		"	Zion Ch. Richland, '64....	5 00
	for printing Journal	805 00	"	Christ Ch. Columbia, '64	
"	For Postage Stamps...	1 00	"	St. Philip's Ch. Bradford	
	By balance in Bank of		"	Springs, '64.....	5 00
	Charleston in Confederate		"	Holy Comforter, Sumter,	
	Funds.....	389 78	"	'64.....	5 00
			"	St. Paul's Church, Stono,	
			"	'63, and '64.....	10 00
			"	Holy Com'un., Charles-	
			"	ton, '64.....	5 00
			"	Trinity Church, Society	
			"	Hill, '64.....	10 00
			"	Grace Church, Ander-	
			"	sonville, '61, '62, '63, '64	
			"	St. Jude's Church, Wal-	
			"	terboro', '64.....	10 00
			"	Trinity Church, Edge-	
			"	field, '61, '62, '63, '64....	20 00
			"	Christ Church, Green-	
			"	ville, '61, and '64.....	20 00
			J'ly "	Church of the Redeem-	
				er, Orangeburg, '63, '64	
			Aug 9	St. Paul's Church, Pen-	
			"	dleton, '64.....	5 00
			"	St. Mark's Ch. Chester-	
			"	ville, '64.....	5 00
			20	St. Mark's Ch. Claren-	
			"	don, '64.....	10 00
			"	Christ Church, Marr's	
			"	Bluff, '64.....	10 00
			29	Church of the Epiphany,	
			"	Laurens, '61, '62, '63, '64	
			Sept 4	Grace Ch. Charleston, '64	
			"	Donation from John	
			"	Fraser & Co.....	100 00
			"	Donation from Wm. C.	
			"	Bee.....	100 00
			"	Donation from Edgerton	
			"	& Richards.....	100 00
	Amount carried forward.....	\$1,402 53.		Amount carried forward.....	\$827 53

DR. *Protestant Episcopal Council in Account with F. T. ELFORD, Treasurer. (Continued.)* CR.

1864.	Amount brought forward	1,402 53	1864.	Amount brought forward	827 53
			Sept 4	By Donation from E. W. Marshall.....	50 00
			6	Donation from John Hanckel.....	50 00
			"	Donation from J. K. Sass.....	25 00
			"	Donation from I. S. K. Bennett.....	50 00
			"	Donation from C. T. Mitchell.....	100 00
			"	Quota St. Philip's Ch., Charleston, '62, '63, '64.....	60 00
			8	Quota St. Peter's Ch., Charleston, '63 and '64.....	40 00
			"	Quota St. Thomas and St. Dennis' Ch., '64.....	10 00
			12	St. Luke's Church, Charleston, '64.....	20 00
			14	Holy Trinity Church, Grahamville, '64.....	10 00
			18	All Saints' Church, Wac-camaw, '63 and '64.....	20 00
			"	St. John's Church, Berk-ley, '64.....	10 00
			Oct 17	St. David's Church, Che-raw, '64.....	10 00
			26	St. James' Ch. Santee, '63 and '64.....	20 00
			29	St. Paul's Ch., Charles-ton, '64.....	20 00
			N ^v 12	Prince George Church, Win-yaw, '61, '62, '63....	30 00
				Donation from Dr. T. E. Powe.....	50 00
		<u>\$1,402 53</u>			<u>\$1,402 53</u>

Charleston, May 14th, 1864.

Examined, and found correct, and duly vouched.

February 15th, 1866.

F. P. ELFORD, *Treasurer.*

W. C. BEE, *Committee on Finance.*

1865. Dec. 31		1866. Dec. 12	By the quota	St. Paul's Church, Stono, (Summerville).....1865	
	To paid for Stamps, Envelopes and Paper.....	\$3 50	"	Grace Church, Camden.....1865	\$5 00
	" Rev John Mitchel, Treasurer of the General Council, the quota of this Diocese	75 00	"	Church of the Holy Com- forter, Sumter.....1865	10 00
	" Express Company for transmitting the same.....	75	"	St. Philip's Church, Brad- ford Springs.....1865	5 00
	Balance in hand.....	40 75	"	Church of the Holy Cross, Claremont.....1865	5 00
			"	Calvary Church, Glenn Springs.....1865	10 00
			"	Grace Church, Charleston.1865	5 00
			"	Church of the Nativity, Union1865	20 00
			"	Grace Church, Anderson- ville.....1865	5 00
			"	St. Jude's Church, Walter- borough.....1865	10 00
			"	Christ Ch., Marr's Bluff....1865	10 00
			"	St. Luke's Church, Charles- ton.....1865	20 00
			"	St. Mark's Clarendon.1865	10 00
					\$120 00

F. P. ELFORD, *Treasurer.*

Charleston, 14th February, 1866.

Examined and found correct and duly vouched, 15th February, 1866.

W. C. BEE.

} *Committee on Finance.*

The Bishop objected to receive the amount proposed to be raised by the resolution embodied in the Report of the Committee, and motion was made to withdraw the resolution, which motion was lost. The report was then adopted.

On motion, the Committee on Finance was appointed the Committee, called for by the resolution embodied in their report, and said resolution was referred back to them.

The Treasurer of the Bishop's Permanent Fund reported as follows:

Report of the Treasurer of the Bishop's Permanent Fund.

The Treasurer begs leave to report, that in consequence of his having had no available funds, he has been unable to pay the Bishop the amount due him for 1865.

The assets of the fund that may be considered good, amount to \$58,803 33, which eventually may yield an income of \$8,625 per annum; nothing has yet been collected, but it is hoped that about \$2,500 will be received in the course of the year.

JOHN HANCKEL,

Treasurer Bishop's Permanent Fund.

The Committee on Unfinished Business reported as follows:

The Committee on Unfinished Business, ask respectfully to report:

That on page 34 of Journal of 1864, an amendment of the 2d Article of the Constitution was proposed by the late Mr. Sass, making the second Wednesday in May, instead of February, the regular time for an annual meeting. The amendment was agreed to, but requires the action of this Convention to make it part of the Constitution.

On same page (34), Rev. J. H. Cornish moved to amend the second section of III. Article of the Constitution, defining who shall be members of this Convention. The amendment was adopted by one Convention, but requires the action of the present Convention in order to become law.

On page 35, a Preamble and Resolution was moved by Rev. P. Trapier, in response to a proposed amendment of the VII. Article of Constitution of General Council, and laid on the table for future consideration.

All which is respectfully submitted.

C. C. PINCKNEY, *Chairman.*

The Rev. J. H. Cornish, moved the adoption of the following amendment to the III. Article of the Constitution; (see page 34, Journal 1864.)

Resolved, That Article III. of the Constitution be amended to read as follows:

"ARTICLE III. SEC. 2. The Bishop, the Assistant Bishop, and every other clergyman who has been actually, as well as canonically, resident within the Diocese for the space of twelve calendar months next before the meeting of the Convention, and has for the same period been performing the duties of his station as Rector, Minister, or Assistant Minister of a Parish; or as a Missionary, acting under the Ecclesiastical authority of the Diocese; or as Chaplain in any public or benevolent institution; or as Professor in the Theological Seminary of the Diocese, shall be entitled to all the privileges of a member of the Convention.

"SEC. 3. Every other clergyman who has been actually, as well as canonically, resident in the Diocese for the previous twelve months, shall be entitled to all the privileges of the Convention, with the exception of the right to vote."

On taking the vote by Orders, the amendment was adopted by the constitutional majority.

The Rev. P. Trapier called up the proposed amendment to the Constitution, laid over on yesterday, and offered the following resolution:

Resolved, That this Convention do now concur in the addition proposed in the Convention of 1862 (see page 38 of Journal), and passed in that of 1863 (see page 38), to Article XII. of the Constitution, after the word "thereon" (line 10), viz:

"In case the Church so applying be within the limits of one, or within those common to more than one of the existing Churches of this Diocese, the Church so applying shall state also the reasons for its proposed organization, the distance of its place of worship from the other, or from each of the others, together with whatever additional facts may throw light upon its relation to the said existing Church or Churches. And the Diocesan Convention shall decide whether or no such proposed organization shall take effect, and the Church be admitted into union, as in other cases, with this Convention."

On taking the vote by Orders, the resolution was agreed to, and the amendment adopted by the constitutional majority.

The Committee on Finance, to whom was referred the resolution embodied in their former report, reported thereon as follows:

The Committee on Finance, to whom was assigned the duty of ascertaining and reporting what sums shall be contributed by each Parish or Church to the Bishop's Fund, have discharged the duty assigned them; and, having reason to hope, that from a source not in view when their annual report was submitted, that in addition to the sum therein named as the probable income of the Permanent Fund for the current year, three hundred dollars will be realized, they respectfully report

for adoption by the Council the following resolution, to raise the sum of twelve hundred dollars for that fund:

Resolved, That the following sums shall be contributed by each Parish or Church to the Bishop's Fund, viz:

St. Michael's Church, Charleston.....	\$100
St. Philip's, Charleston	100
St. Paul's, Charleston.....	100
Grace Church, Charleston.....	100
Church of the Holy Communion, Charleston.....	100
St. Luke's, Charleston.....	100
Trinity Church, Columbia.....	50
St. John's, Berkley.....	25
Grace Church, Camden.....	30
St. Jude's Church, Walterboro'.....	25
Christ Church, Marr's Bluff.....	25
Trinity Church, Black Oak.....	25
Church of the Epiphany, Upper St. John's.....	25
St. Stephen's Church, Pineville.....	25
St. Helena's Church, Beaufort.....	20
Prince George's Church, Winyaw.....	20
St. Mark's, Clarendon.....	20
All Saints', Waccamaw	20
Church of the Holy Cross, Stateburg.....	20
Trinity Church, Abbeville.....	20
Church of St. Thaddeus, Aiken.....	20
St. Mark's Church, Abbeville.....	20
St. Thomas and St. Dennis'.....	10
Prince Frederick's, Pee Dee.....	10
St. David's, Cheraw	10
St. Paul's Church, Pendleton.....	10
Christ Church, Greenville.....	10
Trinity Church, Society Hill	10
Trinity Church, Edgefield.....	10
St. John's Church, Fairfield.....	10
St. Philip's Church, Bradford Springs.....	10
Zion Church, Richland.....	10
St. Luke's Church, Newberry.....	10
Church of the Advent, Spartanburg.....	10
Church of the Holy Apostles, Barnwell.....	10
Calvary Church, Glenn Springs.....	10
Grace Church, Anderson C. H.....	10
Church of the Redeemer, Orangeburg.....	10
Church of the Good Shepherd, Yorkville.....	10
Church of the Holy Comforter, Sumter.....	10
St. John's Church, Richland.....	10
Christ Church, Columbia.....	10
Church of the Nativity, Unionville.....	10

\$1,200

Respectfully submitted,

WM. C. BEE, *Chairman*.

On motion the report was agreed to.

The Rev. P. Trapier moved the adoption of the amendment to the Constitution contained in the following resolution: (see page 34, Journal 1864.)

Resolved, That Article II. of the Constitution be amended by striking out the word "February" in the second line, and inserting "May" instead thereof.

The vote was taken by Orders, and the amendment adopted by the constitutional majority.

The Rev. A. Glennie, in behalf of the Trustees of the University of the South, stated that they had no report to make.

On motion, after Prayer by the Bishop, the Convention adjourned until 10 o'clock to-morrow morning.

JNO. D. MCCOLLOUGH, *Secretary*.

THIRD DAY.

6
Friday, Feb. 17th, A. D. 1866.

The Convention met according to adjournment at 10 o'clock, A. M.

Morning Prayer was said by the Rev. P. F. Stevens, after which the Convention was called to order by the Bishop.

The Minutes of yesterday were read and approved.

The names of members absent yesterday were called, and Mr. T. D. Wagner, from the Church of the Holy Communion, Charleston, Mr. John P. Adams, from St. John's, Richland, and Mr. Alexander Robertson, from St. Thomas and St. Dennis', were found to be present.

Reports of Special Committees being in order, the Committee on the relation of this Diocese to other Dioceses of the Protestant Episcopal Church, through Rev. P. Trapier, Chairman, reported as follows :

"The Committee appointed to report on so much of the Bishop's Address as refers to the relations of this Diocese to other Dioceses, unanimously recommend the adoption of the following Preamble and Resolutions, viz :

Whereas, The General Council of 1865 did declare that, in its judgment, it is perfectly consistent with the good faith which she owes to the Bishops and Dioceses with which she has been in union since 1862, for any Diocese to decide for herself whether she shall any longer continue in the 'union;' and, *whereas*, it has been usual for Dioceses under the same civil government to unite with each other synodically, as well as by intercommunication, whenever they might do so without injury to the faith or discipline, or other matters affecting their own well-being, or that of the Church at large; and *whereas*, this Council reciprocates the spirit of charity which prevailed in the proceedings of the General Convention of the Protestant Episcopal Church in the United States, at its late session in Philadelphia, therefore

Resolved, 1. That the Diocese of South Carolina, having constituted, with the Dioceses lately associated with her, a branch of the Church Catholic, distinct from that with which she had been previously connected in the United States, does now proceed to withdraw from her present synodical union, and to return to that in which she had been with the Protestant Episcopal Church in the United States.

2. That accordingly all such parts of our present Constitution, Canons, and other legislation, as are inconsistent with the

preceding resolution, are hereby declared to be henceforth of no force.

3. That copies of the foregoing Preamble and Resolutions, duly certified by the Bishop and Secretary of the Diocese, shall be sent—one to the Bishops of the Dioceses, (if there be any) in connection with the General Council; the other to the Presiding Bishop of the Protestant Episcopal Church in the United States, and to the Secretary of the House of Deputies of the General Convention of said Church, together with copies of the Journals of all Councils of this Diocese since 1861, inclusive, with a request that they be laid before both Houses of the next General Convention."

PAUL TRAPIER,	} Committee.
P. J. SHAND,	
C. P. GADSDEN,	
B. F. DUNKIN,	
T. D. WAGNER,	
A. H. BOYKIN,	

Rev. P. F. Stevens stated that although there was little doubt as to the action of this body, yet in so grave a matter the spirit of such action was important, and, therefore, moved that, before the report was considered, Council unite in prayer. After prayer by the Bishop, Rev. C. C. Pinckney moved the adoption of the first resolution, and the vote being taken, the resolution was adopted.

The second resolution was next taken up, and the Rev. P. Trapier, in behalf of a minority of the Committee, proposed the following substitute :

Resolved, That this reunion shall be considered complete so soon as the requisite alterations of the Constitution shall have been adopted and ratified constitutionally.

After considerable debate and remarks by the Bishop, on motion of Mr. B. F. Dunkin, the proposed substitute was laid on the table.

The 3d resolution was then taken up and adopted.

The question then recurring on the adoption of the Preamble and Resolutions as a whole, the Rev. P. Trapier, in behalf of a minority of the Committee offered the following resolutions :

Resolved, That to the preamble of this Committee be prefixed the following words, viz :

Whereas, on the secession of the State of South Carolina from the Federal Union, we, as citizens, having come under a civil allegiance, distinct from that of our brethren of the Protestant Episcopal Church in the United States, and being thereby excluded by the Constitution and Canons of the said Church from synodical association therewith, did, in the year of our Lord,

1861, resume of right the powers delegated by this Diocese, to the General Convention of that Church, and did, in 1862, with other Dioceses in similar condition, found another synodical union in and through the General Council of the Church in the late Confederate States; and,

Resolved, Secondly, that in the second paragraph of the preamble, after "whereas," be inserted "the authority of the Government of the United States being again over us, the said."

On motion of Rev. C. P. Gadsden, this resolution was laid on the table, and the report of the Committee unanimously agreed to.

The "*Gloria in Excelsis*," was then sung, and, after prayer by the Bishop, the Convention took a recess until 7 o'clock, this evening.

EVENING SESSION.

The Convention assembled at the hour appointed, Rev. P. J. Shand in the chair.

On motion of the Rev. J. D. McCollough, the report of the Committee on relations of this Diocese to the colored people, was postponed until to-morrow.

Mr. G. A. Trenholm presented the report of the Committee on the Diocesan Theological Seminary, as follows:

The Committee, to whom that portion of the Bishop's address relating to the Seminary was referred, beg leave respectfully to report: That they find the condition of the Diocesan Seminary such as to call out the earnest effort and hearty sympathy of the Church. The buildings are gone, and two-thirds of the library has been destroyed, and the funds on hand are \$1,225, deposits in the Savings Bank; and in State 7 per cent. stock \$300. We do not know what amount of the deposit in the Savings Bank will be good, but no income will be derived immediately. The Seminary has already furnished nine clergymen to the Church, seven of whom are now in active service in this Diocese. There are seven candidates for orders and one application accepted by the Bishop, not yet presented to the Standing Committee. Two Professors are ready to proceed with their work, and the sum of \$4000 will be needed to carry it on for this year. We hope the Church will not let even a temporary suspension take place, but will come up to the "help of the Lord," in this day of great need in His Church, in this essential matter of sending forth "laborers into His vineyard."

The Committee, therefore, recommend the adoption of the following Resolutions :

Resolved, 1. That the Convention of the Church now assembled, recognizing the obligation to sustain the Seminary, and grateful for its past fruits, do pledge to the Bishop of the Diocese and the Trustees of the Seminary an earnest effort to raise the sum of \$4000 for that object in the course of the ensuing year.

Resolved, 2. That all contributions towards the said object be paid quarterly to the Treasurer of the Seminary, G. A. Trenholm.

Resolved, 3. That the Rectors of this Diocese are requested to present this matter to their respective Parishes, and make it a part of their duty to carry into effect the obligation assumed by this Convention.

On motion of Rev. C. C. Pinckney, the resolutions were taken up, *seriatim*, and agreed to. The question then recurring upon the whole report, it was unanimously adopted.

Rev. P. F. Stevens offered the following resolution :

Resolved, That two Clergymen be appointed, who shall, in the course of the next three or four months, either together or separately, as may be found expedient, pass through the State, covering the entire Diocese in their travel, and in the name of this Convention call attention to the prostrate physical condition of the Church, and endeavor to rouse the members of the same to an earnest, strenuous, self-denying, systematic effort, for the present and future, to relieve the wants of the Church, and aid her in her Diocesan Missions and works. The said Clergymen shall be authorized to pay their necessary expenses out the moneys collected, and they shall transmit to the Bishop an account of the same, together with the balance on hand. The said balance shall be applied by the Bishop to such Church purposes as he may see fit, or as the contributors shall specially designate. The appointment of the said Clergymen to be made by the Bishop.

The resolution was adopted.

Rev. J. S. Hanckel read the following letter from a congregation of colored people.

Charleston, February 16, 1865.

RIGHT REV. AND DEAR SIR : Allow me respectfully to submit for your information and approval, the action of the congregation worshipping at Calvary Church, in this city. By the advice of several of the Clergy, they have organized themselves into a Parish, under the name of Calvary Church, Charleston, and have elected the following persons as Vestrymen and War-

dens: March Burnett, Chairman: L. Campbell, W. A. Forrest, A. C. Hayne, J. McFall, S. Loman, and S. Walker: and S. Small, and W. Robeson, Wardens.

We find we can raise among ourselves \$400, and hope to do better when our whole strength is collected. This, with assistance we expect from abroad, will enable us to support a Rector, whom we propose at once to invite, with your approval. We would gladly conform ourselves to the Constitution and Canons of the General Council and the Church of the Diocese.

With great deference we approach you in this matter, not wishing to force ourselves inopportunately forward, but sincerely desirous of promoting the glory of God, and the spread of Christ's Church by our own advancement in holiness and righteousness. May we not then ask your aid to obtain for us from the Council, the use of the building we at present worship in, and which we know is entirely under their control? Thankful for the past fostering care of the Church, I have the honor to submit the above as Chairman of the meeting of the congregation.

Respectfully,

JOHN DEAS.

Right Rev. Bishop DAVIS, D. D.

Rev. J. S. Hanckel, then moved as follows:

Resolved, That the colored congregation now worshipping at Calvary Church, and who have formed themselves into a regular congregation, under the charge of the Bishop, are authorized to use the church building belonging to this Convention, and known as Calvary Church, with the consent and at the will of the Bishop.

The resolution was unanimously adopted.

Rev. P. Trapier offered the following resolution:

Resolved, That in the Constitution, Canons, and Rules of Order, the word "Confederate," wherever occurring, be changed to "United;" that the word "Council," wherever following "General," be changed to "Convention;" that in Article XI. of the Constitution, the word "canon" be changed to "canons," and the words printed in italics; and, also, the words "in the canons" be stricken out; that in Article XIII. the word "three," wherever occurring, be changed to "four," and that the Secretary be instructed to change the references and entire phraseology of the forthcoming Journal, so as to conform to the legislation adopted at this Council.

On motion, the vote was taken by clauses. The first clause was agreed to.

Rev. C. P. Gadsden moved to strike out, in the second clause, the words "following General," and insert the word "occurring." Motion lost.

The clause was then adopted. The remaining clauses were then taken up and severally adopted.

On motion of the Rev. J. D. McCollough,

Resolved, That the Secretary be directed, in future Journals of this body, to prefix to the "Act to Incorporate Congregations," the resolutions found on page 38 of the Journal of 1863.

On motion of the Rev. P. Trapier,

Resolved, That the resolutions of the General Council in relation to the reunion of the Church in the late Confederate States with the Church in the United States, be prefixed to the Journal of this Convention.

On motion, after prayer by the President, the Convention adjourned until to-morrow at 10 o'clock, A. M.

FOURTH DAY.

Saturday, February 17, A. D. 1866.

The Convention met according to adjournment.

Morning Prayer was said by Rev. J. S. Hanckel.

The Convention was then called to order by the Bishop.

The Minutes of yesterday were read and approved.

Rev. J. S. Hanckel, in behalf of the Committee on the relation of this Diocese to the Colored People, presented the report as follows :

The Committee, to whom was referred so much of the Bishop's Address as bore upon the relations of the Diocese to the Colored People, beg leave respectfully to

REPORT

That they find the subject beset with difficulties, and so novel in its aspects, that they can only hope to make a few suggestions, to which they ask the indulgent consideration of the Board.

From colonial times this class of our population was commended by the Society for the Propagation of the Gospel to the special attention of its Missionaries. Our Bishops, in their annual addresses and upon their visitations, did all in their power to keep alive the interest of the Diocese in their spiritual welfare. Our parochial clergy and missionaries zealously co-operated with our chief pastors, while the laity contributed liberally of their substance, and in many cases added their personal labors to promote the work of evangelizing these heathen, who, in the providence of God, and by the agency of others, were committed to our care. The result of these labors and harmonious efforts is exhibited by the parochial reports published in the Journal of 1861. At the breaking out of the war, there were of this class 2,973 in communion with our Church in this Diocese.

As the effect of the war, and of their consequent emancipation, this work, in the form and under the conditions upon which it has been heretofore prosecuted, had been almost wholly suspended. But your Committee hope and believe that this suspension will prove only temporary, and that the Church will be prepared to take it up, with renewed zeal and diligence, under its new conditions and form.

From the special obligation heretofore resting upon us as owners, to provide for the spiritual as well as physical wants

of our servants, and after the example of faithful Abraham, "Command our household after us," we are indeed released. But as partakers with them of a common redemption, and fellow members of the same household of faith, we still cheerfully acknowledge ourselves debtors to "bond and free"—wise and unwise, being all one in Christ Jesus.

The calamitous change, wrought in the present condition of the colored people, is calculated to excite our pity, and appeals loudly to our Christian sympathy, especially when we recall their past faithful services, and reflect, that so far from this change being wrought by any agency of theirs, that, with rare exceptions, they steadfastly resisted all instigations to revolt and insurrection, and remained true to their former owners, and their families, throughout the entire war.

That they should have been intoxicated by their newly acquired freedom, of which and its effects they had been led to indulge vague and extravagant expectations, is in no degree surprising. The cause for wonder is, that they have not been guilty of far greater excesses. To their own natural docility—to the leniency of the system, as it existed among us—to the kindly feelings it engendered—to the influence of the Gospel preached among them, and to the overruling providence of God, is this to be ascribed.

Elevated to a new and untried political and social status, for which they had received no previous training, it remains to be seen what will be the effect produced upon the religious state and character of the freedmen. Released from the wholesome restraints of their former condition, there is imminent danger of their abusing this newly acquired liberty to license, indolence and vice. And unless the influences of the Gospel, truly preached, truly received, and truly followed, can be brought to bear upon them in the future, as in their past, a relapse into flagrant heathenism must ensue.

As those whose destiny, and the destiny of whose children is most closely identified with that of the colored people of the Diocese, we have the deepest interest in their moral and spiritual elevation. The sooner they can be aroused (by the motives of the Gospel), to appreciate and perform their domestic duties, and become intelligent and industrious members of society, the better for us and for themselves. If the motives of the Gospel fail to accomplish this, all other agencies must be powerless.

As those who have been longest associated with the race, we of the South best understand their peculiar traits, habits, and character, and are, therefore, best fitted to minister to their physical, mental, and spiritual wants. If wholesome religious instruction be not provided by us, they must be left to the invidious teaching of others, or to the blind guidance of self-constituted, confident, and ignorant guides of their own condition and class.

Duty, interest, humanity, and religion, all urge us to prompt and vigorous exertion, to keep or to reclaim, to the wholesome teaching of the Church, this numerous and important class of our population.

Your Committee cannot but painfully feel and acknowledge that in several important particulars—physical and moral—our capacity for usefulness among the freedmen has been greatly curtailed. Those who formerly contributed most freely of their substance to support missionaries to the colored people of the Diocese, are greatly straitened, or reduced to absolute poverty; yet, such is our confidence in the disinterested Christian charity by which their past efforts were prompted, that this class will, we feel assured, out of their deep poverty, abound unto liberality; or that others, who have not sustained such heavy losses, will supply their lack of aid and service. The Freedmen's Aid Commission, too, organized at the last General Convention of the Church in the United States, has proffered material assistance, of which we may gladly and gratefully avail ourselves in the present emergency, especially as the Diocese of South Carolina has never in time past received any aid from the Domestic Missionary Board.

The moral impediment is grave and more difficult to surmount, but we still trust and believe, will not prove insurmountable. The combined effect of the war, resulting in their emancipation, and of mistaken and prejudiced preaching, has unquestionably been to engender in the minds of the colored people distrust of their former owners and spiritual guides. This alienation, however, is not universal, nor in many instances so great as might naturally have been expected, and will, we feel assured, pass away. Experience, sad and sharp, will soon satisfy even their untutored intellects, who have been in time past, who still are, and who are prepared to be in the future, their true, tried, and abiding, because judicious, friends. Sooner or later they will turn to their former owners and pastors for advice and aid, especially if suitable efforts be put forth to elicit and develop this kindly feeling and confidence. The Church should, in any event, and with whatever result, do all in their power to revive this confidence.

Appreciating, then, fully the entire change in the social status of the colored people of the Diocese, with a view to fitting them for their new duties, and to enable them to meet as Christians should, their solemn responsibilities to society and the Church of God, your Committee, in view of all the facts of the case, recommend the adoption of the following

RESOLUTIONS.

Resolved, That a Board of Missions to the colored people and freedmen of the Diocese, to consist of three clergymen and three laymen, the Bishop being *ex officio* Chairman, be elected

annually, to whom the whole subject of their instruction shall be entrusted.

2. *Resolved*, That this Board be requested to take early action to revive and sustain such Missions to colored people exclusively, as existed before their emancipation.

3. *Resolved*, That this Board do consider the expediency of organizing churches and congregations, consisting in whole or in part of colored people, under such regulations as to them may seem advisable and consistent with the Constitution and Canons of the Church in this Diocese.

4. *Resolved*, That this Board be urged to take early action to establish and maintain Parochial Schools for the secular and religious instruction of the colored people in our cities, towns, and parishes, to be conducted by teachers, male and female, of our own communion, and under the supervision of the clergy, within whose cures they may be established—the industrial feature being engrafted thereon, whenever practicable.

5. *Resolved*, That this Board be authorized and requested to search out and take by the hand any of this class who may be desirous of preparing for the sacred ministry of our Church—to whose capacity and moral and spiritual fitness their pastors may testify—and to provide for their education and training at schools or seminaries, and with the sanction and approval of the Bishop.

6. *Resolved*, That whenever churches, parsonages, glebes, or other church property, in the several parishes, are no longer occupied or needed by the white members of our Church, and can be made available for any of the aforesaid objects, the duty and expediency of so applying the same be respectfully urged upon the legal representatives of such churches or property.

7. *Resolved*, That this Board be, and are hereby, constituted Trustees, to receive and disburse any funds contributed for the objects herein recommended, from within or beyond the limits of the Diocese.

8. *Resolved*, That the expediency be submitted to the Board, of appointing forthwith a Missionary Agent to visit the several parishes and other precincts of the Diocese, where the colored people may be congregated, to ascertain their general condition, wants and wishes—to collect all information pertaining to the work—to report from time to time to the Board, or through some Church periodical, and to solicit pecuniary aid within, and, if found necessary, beyond the Diocese.

(Signed.)

J. STUART HANCKEL.

P. F. STEVENS.

A. GLENNIE.

G. A. TRENHOLM.

WM. C. BEE.

THOS. W. PORCHER.

On motion of Rev. C. P. Gadsden, the Resolutions were taken up *seriatim*, and severally agreed to. The question recurring on the adoption of the whole, the Report was unanimously adopted.

On motion of Rev. B. B. Sams, the Resolution adopted yesterday, concerning changes in the phraseology of the Constitution, Canons, etc., was reconsidered.

Rev. P. F. Stevens moved the following substitute therefor, but on motion of Rev. J. S. Hanckel, the entire subject was indefinitely postponed.

Resolved, That the Secretary be instructed to make such verbal alterations in the *Constitution, Canons, Rules of Order*, and *Standing Resolutions*, and to correct references, so as to make their phraseology conform to that of the Constitution and Canons of the General Church, and to the legislation of this Council.

The Convention then proceeded to elect by ballot "The Board of Missions to Colored People and Freedmen," provided for by the first Resolution of the Committee. Messrs. Jervey and Lebbey were appointed tellers.

On motion of Rev. J. H. Cornish, the Convention next proceeded to elect Deputies to the General Convention. Rev. Messrs. S. Elliott and W. H. Hanckel were appointed tellers of the vote of the clergy, and Messrs. F. P. Porcher and A. Fitch for that of the laity.

The tellers reported the following Board of Missions elected: Revs. C. C. Pinckney, C. P. Gadsden, and A. T. Porter, and Messrs. E. L. Kerrison, G. A. Trenholm, and W. C. Bee.

On motion of the Secretary, "Pineville and Upper St. John's" was stricken from the list of Parishes.

On motion of Mr. John Hanckel, it was

Resolved, That the Eighth Order, under Rule IV., be amended by striking out "Treasurer of the Bishop's Permanent Fund," and that Rule III. be amended by inserting, as the Eighth Order of that Rule, the words "the Annual Report of the Treasurer of the Bishop's Permanent Fund."

The tellers reported the following gentlemen elected Deputies to the General Convention: Revs. C. Hanckel, D.D., C. C. Pinckney, C. P. Gadsden, and Paul Trapier, and Messrs. Edward McCrady, George A. Trenholm, J. J. Pringle Smith, and Armistead Burt.

Rev. P. Trapier declined to serve; whereupon an election was ordered for one Deputy and for Alternates.

On motion of Rev. John H. Elliott, it was

Resolved, That the 14th Standing Resolution be made Canon 5th, the word "that," being stricken out.

On motion of Rev. C. C. Pinckney, it was

Resolved, That a Committee of three clergymen and one layman be appointed to collect all information respecting the present condition of our Church in this Diocese; to ascertain the losses of church buildings, parsonages, funds, communion plate, and other property; and to report at their leisure, in the mode which they may deem expedient. The Chair appointed on this Committee: Revs. C. C. Pinckney, P. J. Shand, and P. Trapier, and Dr. R. W. Gibbes, Sen.

On motion of Rev. A. T. Porter, it was

Resolved, That the Secretary be instructed to make such verbal alterations in the Constitution, Canons, Rules of Order, and Standing Resolutions, and to correct references, so as to make their phraseology conform to that of the Constitution and Canons of the General Church, and to the legislation of this Council.

On motion of Mr. R. Lebby, it was

Resolved, That the thanks of this Council be, and are hereby tendered to the editors of the "Courier" and "Daily News," for their reports of the proceedings of this body, and to the publishers of the News for publishing the Bishop's Address in full, and furnishing the members of this Council with copies of their paper containing the same.

Rev. P. F. Stevens moved the passage of the following Canon:

"The limits of a Parish or Parochial cure in this Diocese shall be the house used for public worship, and the grounds adjacent, attached to the same, together with the families of the parishioners actually reported in the annual report of the minister or vestry of such Parish or Parochial cure."

On motion of Mr. John Hanckel, it was laid on the table.

On motion of the Secretary, it was

Resolved, That the Resolution requiring the election of Trustees of the Diocesan Theological Seminary to be by ballot, be made a Standing Resolution.

On motion of Rev. B. B. Sams, it was

Resolved, That in the 4th Rule of Order, after section 6th, the following be inserted as section 7th: "The election of the Board of Missions to the Colored People and Freedmen of the

Diocese;" and that the remaining section be numbered accordingly.

The tellers of the election for Deputy, and Alternates, to the General Convention reported the Rev. P. J. Shand elected Deputy, and the Rev. W. B. W. Howe, J. G. Drayton, and J. S. Hanckel, and Mr. H. D. Lesesne, Alternates. There being a failure to elect one Clerical and three Lay Alternates, the vote was taken for these, and the tellers reported the Rev. J. D. McCollough, and Messrs John A. Calhoun, W. F. Colcock, and Chas. Sinkler, elected by both Orders.

On motion of Rev. A. T. Porter, 300 copies of the Journal were ordered to be printed.

The minutes of to-day were read and approved; and, on motion of Mr. John Hanckel, after prayer by the President, the Convention adjourned *sine die*.

THOS. F. DAVIS, *President*.

Attest:

JAS. D. MCCOLLOUGH, *Secretary*.

REPORTS OF THE CLERGY,

ARRANGED ALPHABETICALLY ACCORDING TO THEIR
NAMES.*

REV. E. E. BELLINGER.

In the amount credited to Diocesan Missions, are included the following sums, viz: Bibles for soldiers, \$30; Testaments for prisoners on Morris' Island, \$26; officers and crew of the Chicora, \$10; soldiers at Green Pond, \$10; soldiers and sailors, \$133; Society for Advancement of Christianity in South Carolina, \$230—amounting to \$439, and leaving a balance of \$134.25 to be appropriated to Diocesan Missions proper. In addition to the amount reported, there remains in my hands a balance of \$68.50 in Confederate money, contributed too late to be appropriated.

From Aug. 31st to Nov. 1st, 1864, I was prevented by illness from discharging any of my parochial duties. Rev. Mr. Prentiss very kindly discharged those duties for me. During the time covered by this report, he officiated at public worship in St. Jude's Church on 21 Sundays, and 4 other days, 39 times; preaching 24 times. Besides the services reported, I officiated in Christ Church, Columbia, on 1 Sunday, and 1 other day, 3 times; preaching twice. Of the families reported, 6 are refugees from Beaufort, 3 from Charleston, and 1 from Mississippi; in all 10, belonging to other congregations.

REV. R. T. BROWN.

I have taken charge of Trinity Church, Society Hill, within the last few weeks, and am unable to furnish an accurate report of its present condition. I also officiate occasionally at "Grace Chapel," Chesterfield District.

REV. J. B. CAMPBELL.

Right Rev. and Dear Sir: I send you the following abstract of my official acts from 28th April, 1864, to Jan. 25, 1866.

Read Morning Prayer 9 times; assisted in the same 7 times; said the Litany 10 times; the Ante-Communion 5 times; as-

* For Statistics, see Table appended.

sisted in the Ante-Communion 3 times; read whole Communion Service 3 times, and administered the elements: assisted in Communion 1; said Evening Prayer 4 times; assisted in said service 3 times; read third service of Bishop Hobart once; baptized one white child; preached (21) twenty-one times; married one colored couple, and performed the funeral service over a white child.

I have performed my duties as Missionary to Williamston, completing the *year's duty*, with the exception of the last Sunday in November, when the refugees having dispersed to their homes, my services could no longer be rendered, the few remaining not being able to furnish a lodging. The children were catechised on various occasions.

Since November, having suffered the loss of the whole of my property, with the exception of a small remnant, and having sought in vain an official station, and a support for my large family in my native South, I have been compelled by adversity to seek it at the North. I have, as yet, been unsuccessful.

I remain, yours sincerely in Christ,

J. BARNWELL CAMPBELL.

REV. A. H. CORNISH.

Of the 30 families of refugees (embracing some 50 communicants) that have been with us, only 8 remain. Public service at St. Paul's, usually twice each Lord's day, and once during the week. In these I have been largely assisted by my Rev. brethren, C. C. Pinckney, and J. H. Elliott. By the former, in desk 21 times, in pulpit, 31; by the latter, in desk, 35 times, in pulpit, 46.

REV. J. H. CORNISH.

Many changes have taken place of families and communicants since my last report, and many more are in contemplation. I do not, therefore, attempt to specify what some perhaps are not able to determine for themselves, where their home is, or is to be.

REV. J. G. DRAYTON.

The services reported reach down to Feb. 15th, 1865. Four days after Charleston was evacuated, and the last of my parishioners having departed, there was no longer a field for the exercise of my ministry. I therefore removed prematurely to my parish at Flat Rock, N. C.

The ravages of war have left St. Andrew's a desolation. But one dwelling has survived, exclusive of the parsonage. All are in ashes. The church survives, but when we shall be enabled to open it again for services is altogether uncertain.

Both the bridges having been burned, I have, since my return to Charleston, been unable to pass over to survey the field of my past labors. As soon as means are extemporized for transferring passengers to the other bank, however, I shall try to reorganize my colored congregations at least.

REV. C. P. GADSDEN.

My report extends over a period of twenty-one months, from the 11th of May, 1864; during ten of which I was absent from the city, which I left on the 7th of October, 1864, my congregation having been driven from the church by the bombardment, my health being prostrated by an attack of yellow fever, and heavy affliction having been laid upon me by my Heavenly Father. As soon as I was able to officiate regularly, which was not until March, 1865, I entered upon Missionary work in the village of Summerton, Clarendon District, where I preached 37 times, administered the Holy Communion 4 times, and baptized three children, who are included in the report given above. On the 22d of October, 1865, I returned to Charleston, and reopened St. Luke's Church, which, through the goodness of God, though stripped of all its furniture, had been preserved from both fire and shells; only one of the latter having passed through the roof, and the flames, which had desolated the neighborhood, not having been permitted to consume it. Thankful for God's mercy to us, we have continued our services regularly since, and the congregation is being gradually reorganized. I have transferred 52 of my colored communicants to the newly organized churches of St. Mark and Calvary, in this city.

REV. A. GLENNIE.

From the date of my last report until March 21st, I continued to reside in Plantersville, in Prince Frederick's Parish. Soon after the United States forces took possession of Georgetown, I removed into Clarendon District, where I conducted Divine Service in the house of the family with whom I sojourned; many of the neighboring families frequently attending. At the end of October I returned to All Saint's Parish, and resumed my duties, with feelings of gratitude to God, that of the three Churches of the Parish, two had not been in any way injured or robbed. Since my return to the Parish, I have not, as formerly, been visiting the plantations, as the negroes, at present, express no desire to receive my ministrations. Of the 250 colored communicants formerly reported, 3 only have been attending at the Church.

By the request of the Vestry of Prince George's, Winyaw, I have been occasionally, since the beginning of December, officiating in the Church in Georgetown. My services are reported.

REV. J. M. GREEN.

Since my last report the services rendered by me have been as follows: Up to the time of the occupation of the city by the United States forces, I continued to hold services regularly at Christ Church, except during the month of July, 1864, when I assisted the Rev. Mr. Howe, at St. Paul's Church. After the occupation, circumstances rendered it necessary that Christ Church should be closed, and I returned to St. Paul's, assisting Mr. Howe, until this Church was closed by military authority. On the 13th of March, 1865, I took charge, by invitation, of Grace Church temporarily. In April, the Rev. J. B. Seabrook became associated with me, and we alternated between Grace Church and St. Mark's newly organized colored congregation, worshipping at the Orphan's Chapel, until the return of the Rev. Mr. Pinckney, the Rector of Grace Church. On account of the complete prostration of our financial resources, it is impossible for me, at present, to resume the services at Christ Church. Two of the marriages reported were in Summerville. 4 burial services for Rev. Mr. Marshall during his illness.

REV. L. F. GUERRY.

I have endeavored to organize a class of white children, but have only partially succeeded. The class at present is very small, the children being catechised on every Sunday except Communion Sunday. Owing to the changes of the times, the colored classes and congregations have been very much broken up and scattered. No definite account can be given of them. There is still, however, a small colored congregation at the lower Church, and I hope that under the blessing of God it may become larger and more interesting.

REV. B. E. HABERSHAM.

In the unsettled state of affairs, no definite report can be made of the colored communicants. The greater part of them previously reported remain, but they are too much dispersed, and too recently, to make any estimate at this time. There are two candidates white, and one colored, awaiting confirmation.

REV. C. HANCKEL, D. D.

REV. W. W. LORD, D. D.

St. Paul's Church was re-opened on the — day of October, 1865, and regular service has been held there from that time to the present, both morning and evening, on Lord's day, and also on each Wednesday morning of the week when the weather admitted of it. The congregation being still fluctuating, the

number of families, communicants, adults, and children belonging to it, is not ascertained.

REV. J. A. HAROLD.

My report embraces the entire period of my connection with St. Paul's Church, from first Sunday of September, 1864. The progress of the late civil war hindered the presentation of an earlier report. Notwithstanding the perilous troubles through which we have passed of late, the services of the Church have been regularly held without interruption, save by stress of weather. And besides this providential dispensation, we have cause for devout thankfulness that, as a community and Church, we have escaped those perils of fire, and sword, and plunder, which have destroyed other portions of the country. Generously have the congregation sustained me in my dangerous and arduous ministry, and most hopeful are the promises of good to be accomplished in this community. I am gratified at being able to state that I have with me the presence and aid of the venerable founder, and late Rector of this Church, Rev. Philip Gadsden, who for more than a quarter of a century has ministered here; and who, with the weight of many years and infirmities, is still a cheerful and cordial co-operator with me in his Master's work.

REV. W. B. W. HOWE.

Having no references at hand, I can give in no parochial statistics. I have merely to say that I continued holding Divine Service in St. Paul's, Charleston, until the first Sunday in Lent, 1865. Military authority forbade my officiating longer, and I was obliged to leave the city. Since that time I have been assisting Rev. C. Moore, of Christ Church, Marr's Bluff.

Repairs of St. Philip's being completed, I expect (D. V.) to resume my duties at an early date.

REV. JOHN JOHNSON.

On the 12th November, 1865, being the 22d Sunday after Trinity, this Parish lost by death the services of its devoted and beloved pastor, Rev. Thomas F. Davis, Jr. Taken away from the flock, which he had been nurturing for eleven years, with the manifest blessing of God upon his labors, this good and faithful servant has entered into the joy of his Lord. But the void left in the hearts of his people, and his brethren of the Clergy, will be long and keenly felt, if indeed it can ever be forgotten.

During the fall and winter, a large number of refugees from the coast returned to their homes, thus reducing both the number of communicants and the contributions of the Church.

But the decrease in contributions has so plainly been due to the distressed state of the Southern country, that further comment is unnecessary.

During the year the congregation was greatly indebted to the assisting services of the Revs. Paul Trapier and Stephen Elliott. The latter, from the time of Mr. Davis' death to the 1st January, performed, by invitation, the duties of Rector *pro tem*. The congregation is now in charge of the Rev. John Johnson, Missionary, called to the post by election of Wardens and Vestry, Dec. 6th, 1865; ordained Deacon in Grace Church, by the Bishop of the Diocese, Jan. 7th, and having entered on his duties Jan. 21, 1866.

REV. R. P. JOHNSON.

There is a disposition among the freedmen, since accepting contracts, to return to their old Church relations, and have me minister to them again in holy things.

REV. E. C. LOGAN,

Missionary at Helena, S. C.

During the past year I preached here and at Newberry 72 times, officiated at 2 funerals, and solemnized 1 marriage. There are about 10 families that attend the services with more or less regularity in Helena, but not more than 9 professed Episcopalians. A colored school for adults and children is held every Sunday afternoon, which is usually very well attended. Since emancipation, lessons in reading and spelling have been part of the exercises. The white Sunday School has been suspended till Spring; it was in operation till January. Ministerial acts performed prior to January, 1865, are embodied in Bro. Lance's report of St. Luke's Church, Newberry.

REV. A. W. MARSHALL, D.D.

The large part of my colored communicants has become connected with the congregations of St. Mark's and Calvary. My report is from 6th of May, 1865, to February 13th, 1866.

REV. J. D. MCCOLLOUGH.

A large share of the services reported in the Church of the Advent have been by the Rev. J. S. Hanckel, who has very kindly aided me in parochial duties, and performed more than half of them. The Rev. Philip Gadsden has also kindly performed frequent services for me in the Church of the Nativity, and thus I have been enabled to officiate in the District, at Mt. Tabor, monthly.

REV. S. MELLICHAMP.

A Bible Class was organized in the Fall, and catechised once a week—not in the usual way by questions on a few passages—but by such interrogatories on larger portions of Scripture as would develop the history of individual character, prominent doctrines and practical duties. Discontinued at present in consequence of the return of refugees to their homes.

A comparison of last report with this will show a great diminution of this congregation on account of the departure of the refugees. But we thank God and take courage in the reflection that in reality the Church holds her own, and, I trust, will even increase in numbers; and also in the hope that the grace of God, which bringeth salvation, is deepening the piety of those who profess to know the way of life.

The omission of the evening service was caused by the Sherman raid, which left me without conveyance for a long time. In March next I will resume the double service as before, God willing.

I regret to state that the valued and valuable services of the Rev. Mr. Trapier have been discontinued in consequence of the destruction of all public conveyance between this place and Camden.

* REV. W. W. PATRICK.

Dear Bishop: Since January, 1855, you are aware that I have had no regularly appointed work, but from the 4th of June to the 17th of December, I officiated in the church at Pineville, (on Sundays,) having held service and preached 34 times. Preached at other places 5 times. Baptisms: children, 18 colored. Marriages: 2 colored. Burials: 2 colored.

Necessity has forced me to take a school. At present I have charge of the Lynchburg Academy, waiting anxiously for the time to come when I can again enter upon the work of the ministry.

REV. HENRY L. PHILLIPS,

Late Missionary of St. Stephen's Chapel.

My private memorandum of official acts having been destroyed in the conflagration that signalized the day of the evacuation of Charleston, my report must necessarily be more general than minute, embracing rather a descriptive outline than a particular summary of separate acts. But to the point. In January, 1864, having been driven from St. Stephen's Chapel by the sacrilegious missiles of the enemy, I united the services of St. Stephen's with those of St. John's Chapel, with the cordial approbation of the Rev. Dr. Marshall, and continued there steadily in union with him, (performing separately, each one of us,

our respective out-door parochial work during the week,) until the day of the evacuation, when, by one destructive blow, rendered houseless and homeless, with no salary whatever from the Mission, and without resources of any kind, I was compelled, from absolute necessity, to resort to some other form of labor that would be congenial with the character of a minister of the Gospel, and would, at the same time, yield a support to my helpless family. The necessary adoption of this unavoidable resolution having consequently put it out of my power, even upon the lowest ground of consideration, viz: physical endurance, to continue to pursue, in connection with my daily labor of teaching, the regular duties of the Ministry. I was hence forced, against my will, to discontinue the union of St. Stephen's services with those of St. John's Chapel, leaving entirely to the devoted Pastor of St. John's the entire performance of the duties which he had so ably discharged.

REV. A. T. PORTER.

The Church debt of over three thousand dollars and the Sunday School debt of over five thousand, was paid by Mr. Theodore D. Wagner, for which God be praised. Since the cessation of hostilities, \$181 in Communion alms. Communicants about one hundred, but as the congregation is just collecting again, after our total break up, cannot be definite. One very pleasant feature is the steady attendance of my former colored congregation, and their quiet and respectful demeanor. The Sunday School is again being gathered together, and now numbers 60.

We have had many interruptions incident to a state of war. I have often been away in the army, and with the soldiers. The Church is again nearly full, and with all our sorrows have much to cheer and encourage.

REV. W. O. PRENTISS.

Since the last report I have officiated in the different places in which I have been a temporary resident, when invited by the proper authorities. These services will, probably, be reported by the Rectors in whose parishes they were performed.

There is no present prospect of rebuilding the Church of which I am Rector, and I await any field of labor to which God, in his providence, may point.

REV. J. M. PRINGLE.

The Sunday and week day services have been maintained as usual, and the attendance, notwithstanding many disadvantages for the proper celebration of public worship, has been encouraging.

Christ Church having been destroyed during the occupation of Columbia by the Federal army, the congregation assembled in the Lecture room.

REV. C. C. PINCKNEY.

Grace Church was closed from January, 1864, until March, 1865. Soon after the evacuation of the city it was opened by Rev. Jos. Seabrook and Rev. J. M. Green, and afforded to the Episcopalians of Charleston a place of worship where they could enjoy the privileges of their service.

REV. J. H. QUINBY.

Since the last Council I have to report that I maintained my position at Lexington until November 20th, supporting myself by teaching. After Sherman had desolated the country, (I was immediately in his track,) my school was so broken up and scattered, that I could hardly eke out a subsistence. Indeed, this was the condition of the people generally. At last I was compelled reluctantly to abandon the place, and the hopes of the Church's future there.

I baptised, at Lexington, 2 white infants, admitted to the communion one white person, administered the Sacrament six times, buried three white persons, and performed Divine Service and preached once the 1st, 2d, 3d, and 4th Sundays of every month, and twice when a 5th occurred, with an omission of about ten weeks when I was absent. Since my return here, I have been officiating for the congregation at Calvary Church, and have celebrated the Holy Communion once, and baptized 3 colored adults, and 2 children.

REV. J. J. ROBERTS.

Of colored communicants I am unable at present to make an accurate report. The Rev. Mr. Lucas has officiated for the past two years in St. Michael's Chapel, Providence. The Rev. Mr. Welch, until the invasion last Spring, ministered to the colored people of the parish. Since Easter, he has found it impracticable to gather congregations. I have employed a very worthy colored man to meet as many of the scattered flock as could be gathered together. He has now two congregations. For these he holds service. These, and other congregations, will ultimately, I pray, be reclaimed to the Church.

REV. B. B. SAMS.

During five months of the time embraced in my report, I was unavoidably absent from the parish, which will account for the small number of services reported. After the passage of Sherman's army through our village, the parish was, for several months completely disorganized; but, by the blessing of God, the congregation has once more been gathered together, and

the services of the sanctuary are regularly attended, by an increased number of worshippers. Since the overthrow of the Confederacy, the congregation at Blackville has been very much scattered, many of them returning to their old homes, so that it is impossible to give a correct report.

REV. P. F. STEVENS.

The negroes generally conducted themselves well during the occupation of the parish by invading armies. To the general restraining influence of ——— I greatly attribute the quiet of the negroes. Since the 1st of January, 1866, my work among them has been nearly broken up by the general "moving" going on among them. They are, however, becoming more settled now, and I am encouraged to hope I will again secure their attention to the word of life.

REV. R. S. TRAPIER.

Since my last report I have been resident in Prince George, Winyaw Parish, until June 17th, 1865, when I removed to Plantersville, in Prince Frederick's Parish, Pee Dee. While in Prince George I assisted Rev. Mr. Howard very frequently. Since my removal to Prince Frederick's I have been regularly officiating, and have consented to take temporary charge thereof as Rector. During the last 18 months I have buried, 8 white persons; married one couple (white).

REV. J. R. WALKER, D.D.

After my report at the Council called in May (I believe), at Camden, I continued to officiate regularly at Totness, in St. Matthew's, till near the close of the season, the congregation being much the same as represented in that report. I had become very much attached to and interested in the people of St. Matthew's, and it was with great regret and grief I parted from them. I trust and pray our Lord will soon send them another pastor and be himself ever with them in grace and love. It appears however, he wills that I should return to my old Parish of Beaufort, and of this I am as yet prepared to report but little. I have found the church building without pulpit, organ, or pew, all destroyed, not a fragment left, though the building itself is not materially injured.

The parsonage also is sadly desolated, a small portion only is habitable, the wind and rains driving through the rest. Our Sunday School room has not been injured, and in it we now hold Divine Service. The attendance is quite good. Some few of my old parishioners have returned. The return of many more cannot, under present circumstances, be anticipated or

expected. Among the northern settlers I find some Episcopalians, and these, I am glad to say, manifest a kindly spirit towards me personally, and considerable interest in the church services. But I do not see how these services can be sustained, unless we can get aid from brethren more favorably situated. I trust our Lord, who is Lord of all, will send us that aid in his own time and way.

REV. J. V. WELCH.

Since August, I have been holding public worship at my own house, the congregation consisting mostly of whites; on some occasions some colored people attended. Since the raid of the enemy my church has been closed. I have gone there on Sundays, but no congregation assembled.

CONSTITUTION
OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE
DIOCESE OF SOUTH CAROLINA.

ARTICLE I.

Of acceding to the Constitution and Canons of the General Convention.

The Protestant Episcopal Church in South Carolina accedes to, recognizes, and adopts the general Constitution and Canons of the Protestant Episcopal Church in the United States of America, and acknowledges their authority accordingly.

ARTICLE II.

Of Meetings.

SECTION I. A stated Convention shall be held annually in Charleston, on the second Monday in May, or at such time and place as shall have been determined upon by the preceding Convention.

SEC. II. The Ecclesiastical authority of the Diocese shall have power to call a special meeting of the Convention, and such meeting shall be held when and where the authority so calling it shall determine; and at such meeting no other business shall be transacted than that in the notice so calling said meeting; nor shall a Bishop or Assistant Bishop be elected at such meeting.

SEC. III. In case there be an epidemic disease, or other cause deemed sufficient, in the judgment of the Ecclesiastical authority, to require a change of the time or place for the meeting of a Convention, either stated or special, the said authority may designate another time or place for holding such meeting, to be held within not less than a month after such designation.

ARTICLE III.

Of Members of Convention.

SECTION I. The Convention shall be composed of clergymen and laymen.

SEC. II. The Bishop, the Assistant Bishop, when there is one, and every other clergyman who has been actually, as well as canonically, resident within the Diocese for the space of twelve calendar months next before the meeting of the Convention, and has, for the same period, been performing the duties of his station as rector, minister, or assistant minister of a par-

ish; or as a missionary, acting under the Ecclesiastical authority of the Diocese; or as a chaplain in any public or benevolent institution; or as professor in the Theological Seminary of the Diocese, shall be entitled to all the privileges of a member of the Convention.

SEC. III. "Every other clergyman who has been actually, as well as canonically, resident in the Diocese for the previous twelve months, shall be entitled to all the privileges of the Convention, with the exception of the right to vote."

SEC. IV. Lay deputies, not exceeding four (4) in number, shall be elected by the respective Episcopal Churches in union with this Convention from among the members of those churches respectively, to represent them in Convention; the deputies to be elected in such manner and time as each church shall deem proper, to serve for one stated Convention. They shall, before they are permitted to take their seats in Convention, produce written testimonials of their election. For special Conventions, special elections shall be held.

SEC. V. No member shall hereafter represent two distinct churches, or shall, in any case, have more than one vote.

SEC. VI. A lay member having taken his seat in the Convention as a deputy from any church, shall not (without the unanimous consent of the Convention) be permitted to relinquish his seat, and take his seat as the deputy of another church.

ARTICLE IV.

Of a Quorum.

Ten (10) members of the clerical order, and lay representatives of ten (10) churches, shall constitute a quorum for the transaction of business generally; but any number of either order that shall assemble may adjourn, from day to day, until a quorum is formed.

ARTICLE V.

Of the President.

The Bishop of the Diocese shall be, *ex officio*, President of the Convention. But in case of his absence or a vacancy in the Episcopate, the President of the Standing Committee shall be the President of the Convention; and if he be not present, a presiding officer shall be elected from among the attending presbyters.

ARTICLE VI.

Of the Secretary.

A Secretary shall be annually chosen (and continue in office until a successor be appointed), who shall keep a true and correct journal of the proceedings of the Convention, attest its public acts, preserve its records, and give notice to each minister and vestry of the time and place appointed for any stated or special meetings of the Convention, and this notice shall be given at least six weeks before the meeting of such Convention.

ARTICLE VII.

Of the Treasurer.

A Treasurer shall be annually chosen, who shall keep regular accounts of all money transactions, to be annually laid before the Convention, and shall faithfully deliver into the hands of his successor all books, papers, and funds relative and belonging to the Convention, which may be in his charge.

ARTICLE VIII.

Of the Standing Committee.

SECTION I. A Standing Committee, consisting of five presbyters of the Diocese, and five laymen, taken indiscriminately from among the actual communicants of the Church of the Diocese, shall be elected by ballot at every regular meeting of the Convention, for the purposes expressed in the Constitutions and Canons of the General and Diocesan Conventions, who shall continue in office until another Committee be appointed.

SEC. II. At their first meeting after their appointment they shall choose one of the presbyters of their body to be their president, and another of their body to be their secretary, whose duty it shall be to keep regular minutes of all the proceedings and business of the committee, to preserve them carefully recorded in a book provided for that purpose alone; to preserve the originals of all letters and papers addressed to the Standing Committee, to attest their public acts, to perform such other duties as they may require, and faithfully to deliver into the hands of his successor all books and papers relative to the concerns of the Standing Committee which may have been entrusted to him.

SEC. III. They shall present to each Annual Convention an abstract of the minutes of their proceedings since the former Convention.

SEC. IV. Vacancies in this committee, caused by death, resignation, or otherwise, shall be supplied by the suffrages of the remaining members, a majority of the whole committee being necessary to constitute a choice.

ARTICLE IX.

Of Voting in Convention.

On all questions, unless otherwise provided by the Constitution, the members shall deliberate and vote as one body; but any two clergymen, or the deputies from any two churches, may call for a separate vote of each order, when the clergy shall vote individually, and the lay deputies by churches (a majority from each church having one vote), and a majority in both orders shall, in each case, be necessary to a decision.

ARTICLE X.

Of the Election of a Bishop or Assistant Bishop.

In the election of a Bishop or Assistant Bishop of this Diocese, a majority of each order shall determine a choice: *Provided*, that two-thirds ($\frac{2}{3}$) of all the clergy entitled to a vote, and two-thirds ($\frac{2}{3}$) of the churches entitled to representation, be present; otherwise two-thirds ($\frac{2}{3}$) of the votes of each order present shall be necessary to determine a choice.

ARTICLE XI.

Of the Trial of a Clergyman.

A clergyman shall be subject to a trial for offences enumerated in the Canon of the General Convention "*of offences for which ministers shall be tried and punished*," and in the Canons of this Convention. The trial shall be conducted according to the mode provided for by the Canons of this Convention.

ARTICLE XII.

Of the Admission of Churches or Parishes into the Convention.

Whenever a Church or Parish, not entitled to a representation, shall be desirous of uniting with the Convention of the Church in this Diocese, they

shall apply by letter to the Bishop, or when there is no Bishop, or he be absent, to the Standing Committee, stating the due organization of their Church, the election of their Vestrymen and Church Wardens, their means or prospects for the support of a Minister, and their willingness to conform to the Constitution and Canons of the General Convention, and the Constitution and Canons of the Convention of this Diocese, which are now, or hereafter may be enacted by the authority of the same. And at the Convention next succeeding the receipt of such application, the Bishop or Standing Committee shall communicate the same to the Convention for their decision thereon. In case the Church so applying be within the limits of one, or within those common to more than one of the existing Churches of the Diocese, the Church so applying shall state also the reasons for its proposed organization, the distance of its place of worship from the other, or from each of the others, together with whatever additional facts may throw light upon its relation to the said existing Church or Churches, and the Diocesan Convention shall decide whether or no such proposed organization shall take effect, and the Church be admitted into union, as in other cases, with this Convention.

Should the Convention make a favorable decision, the said Church shall then be considered in union with the Convention of the Church in this Diocese: *Provided*, always, that the deputies of the Church or Parish newly admitted, though entitled to a seat, shall not be allowed a vote at the meeting of the Convention in which their Church or Parish is admitted. But no lay vote shall be received from any Church or Parish which has for three (3) successive years neglected to elect a Vestry and Wardens, or to pay its quota to the Convention until admitted by a vote of the Convention.

ARTICLE XIII.

Of Deputies to the General Convention.

SECTION I. At every Annual Convention four presbyters and four laymen shall be chosen by ballot, to represent this Diocese in General Convention. Four other presbyters and four other laymen shall also be chosen by ballot, as substitutes for the first chosen.

SEC. II. In case any deputy of those first chosen shall decline such appointment, or be unable to attend, he shall forthwith inform the Ecclesiastical authority of the Diocese, and the said Ecclesiastical authority shall thereupon summon to the General Convention one of the substitutes in the order in which their names are on the Journal, which order shall be decided by lot by the managers at the time of the election.

ARTICLE XIV.

Of Altering the Constitution.

No one of these articles shall be altered or repealed, nor shall any article be adopted, unless such alteration, repeal, or new article be proposed, considered, and concurred in by a majority at one Convention, and concurred in by two-thirds ($\frac{2}{3}$) of the churches present at a subsequent Convention.

CANONS.

CANON I.

Providing for an accurate view of the State of the Church.

Every minister having a parochial charge in this Diocese, or if the parish be vacant, then the wardens thereof shall, at the meeting of every Annual Convention, deliver or transmit to the Bishop, or, when there is no Bishop, to the President of the Convention, an accurate statement, in writing, of the number of baptisms, confirmations, marriages and burials in his parish or church, during the interval since the last Convention; the names of places where, and how often in each, Divine Service has been held; the number of families, specifying how many of them belong likewise to other congregations; the number of communicants, stating the changes by admission, removal, death, and suspension; the number of adults, and of children under fourteen years of age; the number catechised, and on how many Sundays; whether there be any Sunday School, and if any, the number of children, and of teachers, and the subjects of instruction in the same; also, the amount of communion alms, the contributions for missions, diocesan, domestic, and foreign; for parochial schools, and for church purposes of whatever kind; and, generally, all such other matters as may throw light on the state of the church under his care.

In each case the white and colored persons shall be reported distinctively, and all reports shall be in the form of a schedule, prepared by the Secretary in accordance with the provisions of the canon, and shall be laid before the Convention, and entered upon the Journal, according to Canon XII. of the General Convention of 1853.—*Passed, 1854. Amended, 1857.*

CANON II.

Trial of a Minister.

SECTION 1. In order to bring a minister to trial before an ecclesiastical court, a charge shall be made, in the first place, to the Standing Committee, in writing, under the proper signature of at least two persons, one of whom shall be a presbyter of this Diocese, setting forth the facts alleged, and the names of the witnesses who will prove the same, with copies of, or proper reference to, any other evidence required. If the Standing Committee shall be of opinion that the facts charged will constitute any one or more of the offences enumerated in the Constitution and Canons of this Diocese, or of the General Convention, and that it would be for the good of the Church that further proceedings should be had, they shall ascertain whether there is proof sufficient to put the accused upon his trial; and if satisfied, they shall thereupon cause a presentment to be made to the Bishop, charging the accused with the offence or offences which they deemed to be contained in the evidence, and specifying the facts with such reasonable certainty as to time, place and circumstances, as shall be sufficient for a judicial investigation.

SEC. 2. The presentment having been made, the Bishop shall forthwith cause to be placed in a box the names of all the presbyters of this Diocese, who, for the time being, are actually engaged in duty therein (excepting the accused, the presenting presbyters, and those on the Standing Commit-

tee); he shall then cause twelve of the said names to be drawn out by a child under ten years of age, and the said twelve names shall be inscribed on a list. The Bishop shall immediately cause a copy of the said list and of the presentment to be served on the accused, or to be left at his usual place of residence. Within thirty days thereafter the accused shall strike off the names of three of the presbyters on the said list, and give notice thereof to the Bishop; and the Bishop shall thereupon send a list of the remaining presbyters to the President of the Standing Committee, who shall, within fifteen days thereafter, strike off the names of three more, and give notice thereof to the Bishop. If either party shall fail to notify the Bishop as aforesaid, it shall be the duty of the Bishop to strike off so many names as the party failing was required to strike off; and in each case the six remaining presbyters shall constitute a council for the trial of the accused.

SEC. 3. The council shall hold its session at such time and place, and in public or in private, as the Bishop may appoint. It shall have power to adjourn from time to time, and from place to place, within the Diocese. If it fail to meet on the day appointed, it shall stand adjourned to the next day, and from day to day, for the space of three days, if it be not sooner formed; and if the whole number do not attend, and it appears probable that a full attendance cannot be had, those of the council who may be present, being not less than four, shall organize and appoint a president and secretary—the first from their own body, and the latter from their own body, or otherwise—and before proceeding to trial, shall ordain and declare the rules by which the trial shall be conducted. It shall cause the oral testimony for and against the accused to be written down by the Secretary, and along with the depositions and other evidence read upon the trial, to be carefully preserved; and shall cause a journal to be kept of its proceedings. Some officer authorized by law to administer oaths may be called upon by the council to administer an oath, or affirmation to the witnesses; and upon all questions the common law shall furnish the rule, and the concurrence of a majority of the members present shall be sufficient for a decision.

SEC. 4. The council, after it shall be organized, may appoint one or more of the profession of the law to be its assessors, who may be present at all its proceedings. It shall be their duty to give to the council an opinion upon any question which may arise, upon which the council, or any member thereof, or the prosecuting or accused party, shall desire an opinion, but without any voice in the decision of any question.

SEC. 5. A written notice of the time and place of meeting of the council shall be served upon the accused, or left at his usual place of abode, at least thirty days before such meeting; and the like notice shall be given to the Standing Committee, who, by their president, or some one whom they may appoint to perform that office, shall collect and present the evidence, and otherwise appear in behalf of the prosecution. The accused shall also be allowed the privilege of counsel under such regulations as the council may see fit to prescribe.

SEC. 6. If the accused do not appear, the council may proceed to trial in his absence, or, for good cause shown, may adjourn the trial to another day; and if he then fail to appear, the council shall report him to the Bishop for contumacy, who thereupon shall pass upon him sentence of suspension from the ministry; but such sentence may be revised by the Bishop, if the accused, within three calendar months, shall report to him that he is prepared to undergo his trial, and shall appear for that end before the council; and if he does not so report and appear, the Bishop, in view of the charges in the presentment, may pass against him sentence of degradation from the ministry.

SEC. 7. Upon the application of the President of the Standing Committee, or the accused to the Bishop, setting forth that the attendance of a material witness cannot be had, he shall appoint a commissioner to take the deposi-

tion of such witness; and the party applying shall give to the other party five days' notice of the time and place of taking the deposition, and of the principal points upon which the witness is to be examined. If the party to whom such notice is to be given reside more than forty miles from the place appointed for taking the deposition, an additional day, exclusive of Sunday, shall be allowed for every twenty miles. The deposition shall be signed by the witness, and certified by the commissioner, under seal, to the council.

SEC. 8. When the trial shall be gone through, the council shall declare, in a writing to be signed by the several members, or a majority of them, their decision on the charges contained in the presentment, distinctly stating whether they find the accused guilty or not guilty—and if guilty, suggesting what sentence, in their opinion, ought to be pronounced. They shall forward the decision, together with the evidence and the proceedings, to the Bishop; whereupon, if the accused be found guilty, the Bishop shall pronounce such sentence as shall to him appear proper, not exceeding that suggested by the council, and such sentence shall be final. But if, in such case, in the opinion of the Bishop, the accused ought to have a new trial, he shall have power to award it; in which case a new council shall be constituted, as hereinbefore provided (excluding the members of the former council), before which the proceedings shall be conducted as before provided.

SEC. 9. If the accused shall confess the truth of the charges, the Bishop (such confession being made to him, or being certified to him by the council) shall proceed to pass sentence; and if, when put upon his trial before the council, the accused shall neither admit nor deny the charges, he shall be regarded as pleading not guilty.

SEC. 10. It shall be the duty of the Bishop to report to the Convention at its next session after the trial of a minister, as herein provided, the finding of the council and his sentence thereupon.

SEC. 11. Nothing herein contained shall be regarded as interfering with the duty of the Bishop, or of the clerical members of the Standing Committee, to institute an inquiry according to the provisions of Canon 37 of 1832, of the General Convention. And whenever, upon such inquiry, the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, shall be of opinion that there is just ground for the public rumors, mentioned in the said canon, he or they shall inform the Standing Committee of the facts, and of the evidence to establish the same, and thereupon such further proceedings shall be had as are herein directed, after a charge shall have been made to the Standing Committee.

SEC. 12. Canon third, entitled "Trial of a Clergyman," is hereby repealed, and this canon substituted therefor. *Passed 1855.*

SEC. 13. The expenses incident to the trial of any minister, as herein provided, shall be certified by the President of the Standing Committee, and paid by the Treasurer of the Convention. And in case the Treasurer shall not have a sufficient amount in his hands for the purpose, the same shall be raised by assessments on the several parishes in the Diocese, in the same ratio in which they are required to contribute to the expenses of the Convention by the fifth Standing Resolution. *Passed 1856.*

CANON III.

A List to be made of the Clergymen in the Diocese.

SECTION 1. Within one week before the meeting of every Convention of this Diocese, the Bishop, or if there be no Bishop, the Standing Committee shall prepare, or cause to be prepared, a list of all the Ministers of the Protestant Episcopal Church, canonically resident in this Diocese, annexing the names of their respective cures or parishes, or of their stations as missionaries or chaplains, or of the colleges, academies, or other seminaries of

learning, constituted by civil or ecclesiastical authority, in which they are engaged, or in regard to those who are not engaged in parishes, missions, or institutions of learning as above, their places of residence only. And such list shall be laid before the Convention immediately after it shall have been called to order on the first day of meeting, and the names of the clerical members called therefrom. Such list shall then be referred to a committee of three clergymen, appointed by the chair, who shall forthwith consider and report who of the clergymen on said list are entitled to all the privileges of members of the Convention; who are entitled to said privileges, with the exception of the right to vote on matters pertaining to the temporal affairs of the churches; who are entitled to seats but not to votes, and who are not entitled to either seats or votes. Such list, thus reported and approved of by the Convention shall be appended to the Journal, and shall be transmitted to the Secretary of every General Convention.

SEC. II. No clergymen, while suspended from the ministry, shall have a place on said list.

SEC. III. The right of any clergyman of this Diocese to a seat in the Convention shall, if disputed, be determined according to the provisions of the Constitution, by the Convention itself, whether his name be inserted in the list aforesaid, or omitted.

SEC. IV. The Bishop shall take such measures for notifying the admission of ministers into this Diocese, as may prevent unwary and ignorant people from being imposed upon by persons pretending to be authorized ministers of this Church. And his certificate shall be evidence of such admission.

CANON IV.

Of persons wishing to be received as Candidates for Orders.

Any person who desires to become a candidate for Orders in this Diocese shall make application in writing to the Standing Committee, stating his age and previous occupation. He will also be expected to furnish the committee with the testimonials required by the second Canon, title I, of the General Convention, and give evidence that he has informed the Bishop of his intention, according to the requisitions of the same canon.

CANON V.

No person who is a candidate for Orders shall be admitted to a seat in this Convention as a lay delegate from any parish or Church.

RULES OF ORDER.

I. The opening of the Convention shall always be preceded by the Morning Service of the Church, a sermon, and the administration of the Lord's Supper by the Bishop, or if the Episcopate be vacant, or the Bishop be not present, by the President of the Standing Committee. The business of every succeeding day shall be introduced with the Morning Service, and the business of every day shall be closed with appropriate collects, pronounced by the President.

II. At the opening of each Annual Convention, when the President shall have taken the Chair, the Secretary shall first call over, in alphabetical order, the names of clergy entitled to seats. He shall then call over the Churches entitled to representation, when the deputies shall lay their certificates on the Secretary's table. These shall be referred to a committee of three, who shall forthwith examine them and report to the Convention. A constitutional quorum having been found present, the President shall declare the Convention duly organized. Should the committee have considered any testimonials unsatisfactory, those shall now be taken up, and the question of their sufficiency settled.

III. The further order of business for the first day of the session of the Convention shall be as follows :

1. The reading of the "Rules of Order."
2. The election of a Secretary, who shall have power to appoint an Assistant Secretary.
3. The election of a Treasurer.
4. The consideration of the application of churches or parishes for admission into the Convention.
5. The appointment, by the President, of preachers for the first day of the next Annual Convention.
6. The appointment, by the President, of two Standing Committees, viz ; the Committee on Unfinished Business, one (1) clergyman, and two (2) laymen ; the Committee on Finance (3) laymen.
7. The annual communication of the Standing Committee of the Church.
8. The Annual Report of the Treasurer of the Bishop's Permanent Fund.
9. The appointment of special committees.
10. Miscellaneous business.

IV. The daily order of proceedings after the first day shall be, on the President's taking the Chair :

1. The reading and approval of the minutes.
2. Calling the names of the members absent on the preceding day.
3. The appointment of the Standing Committee of the Church.
4. The choosing of deputies to the General Convention.
5. Election of the Trustees of the Diocesan Theological Seminary.
6. Election of Trustees of the University of the South.
7. Election of the Board of Missions to the colored people and freedmen of the Diocese.

8. Calling upon each deputy to pay the assessment on their respective churches or parishes, for the Bishop's Fund, and for the expenses of the Convention.

9. Reports to be called for in the following order :

Committee on Finance.

Committee on Unfinished Business.

Trustees of the University of the South.

Committees appointed at preceding Convention.

Special Committees.

10. Miscellaneous business.

V. Before the rising of the Convention, the minutes of the last day's proceedings shall be read and approved.

VI. The Bishop's Address shall be at any time in order.

VII. When the President shall take the chair, no member shall continue standing, or shall afterwards stand up, unless to address the chair.

VIII. The delegation of each church shall occupy one pew.

IX. No member shall absent himself from the Convention unless he hath leave, or be unable to attend.

X. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and, without advancing, shall, with due respect, address himself to the President, confining himself to the point in debate, and avoiding personality.

XI. When two or more members rise at the same time, the President shall name the member who is first to speak.

XII. No member shall speak more than twice on the same question, without leave of the Convention.

XIII. A question being once determined, shall stand as the judgment of the Convention, and shall not again be drawn into debate during the same session, except upon a motion to reconsider, which may be moved and seconded by any member who voted in the majority.

XIV. When the President is putting the question, no one shall hold private discourse, stand up, walk into, out of, or across the church.

XV. No motion shall be considered before the Convention, unless seconded and reduced to writing, if the President or any member require it. A minister or delegate may not second a motion offered by a minister or delegate of the same church with himself.

XVI. When a question is before the House, no motion shall be received but to adjourn, to lay on the table, to postpone indefinitely, to postpone to a day certain, to commit, or amend: which several motions shall have precedence in the order in which they are named. A motion to strike out the word "Resolved" shall have precedence to a motion to amend; and, if carried, shall be equivalent to a rejection of the resolution. Subject to these exceptions, the question first moved shall be first put.

XVII. Motions to adjourn, to lay on the table, and to postpone indefinitely, shall be decided without debate. A motion to adjourn may interrupt a speech, or any other business of the Convention.

XVIII. No leave of absence shall be indefinitely granted to any member, unless full and sufficient reason be given by him to the Convention.

XIX. All special committees shall be appointed by the President, unless otherwise ordered by the Convention.

XX. No member shall vote on any question, in the event of which he is immediately and personally interested, or in any case where he was not present when the question was put.

XXI. If any member, in speaking or otherwise, transgress the rules of the Convention, the President *shall*, or any member *may*, call to order; in which case, the member so called to order shall immediately sit down, unless permitted to explain. All questions of order shall be determined in the first instance, without debate, by the President; but any member may appeal from such decision to the Convention, and on such appeal no member shall speak more than once, without leave of the Convention.

XXII. The President shall have the right to name a member to perform the duties of the chair; but such substitution shall not extend beyond an adjournment.

XXIII. Clergymen belonging to the Diocese, but not entitled to seats in the Convention, clergymen of the Protestant Episcopal Church not belonging to the Diocese, and candidates for Orders, shall be admitted to the sittings of this Convention.

XXIV. None of the Rules of Order shall be suspended, without the concurrence of two-thirds ($\frac{2}{3}$) of the members present.

XXV. The foregoing Rules of Order shall be read at the opening of every Convention, and shall be of force, unless repealed by a vote of the Convention.

STANDING RESOLUTIONS.

1. *Resolved*, That the following sums, whenever called for by special resolution of Convention, shall be contributed by each parish or church to the Bishop's Fund, viz:

St. Michael's, Charleston...	\$300	Trinity Church, Society Hill	10
St. Philip's, " "	250	St. David's, Cheraw.....	10
St. Paul's, " "	150	Ch. of the Messiah, North	
St. Peter's, " "	150	Santee.....	10
Grace Church, " "	100	St. Matthew's	10
Prince George, Winyaw...	50	St. Mark's, Clarendon	10
St. John's, Berkley	50	St. James', Goose Creek	10
St. John's, John's Island...	50	St. Andrew's.....	10
Edisto Island.....	50	Prince William's.....	10
All Saints', Waccamaw....	50	Prince Frederick's.....	10
Trinity Church, Columbia.	50	St. Paul's, Stono.....	15
St. Helena, Beaufort	35	Church of the Advent, Spar-	
Grace Church, Camden....	30	tanburg.....	5
St. Bartholomew's	25	Calvary Ch., Glenn Springs.	5
Church of the Holy Cross,		Christ Church.....	5
Claremont.....	20	St. James', James Island...	5
St. Helena, St. Helena Isl-		St. Thaddeus', Aiken.....	5
and	10	Zion Church, Richland	5
Pineville and Upper St.		Trinity Church, Edgefield..	5
John's	20	Trinity Church, Abbeville...	5
St. Thomas and St. Dennis	20	Grace Church, Sullivan's	
St. Luke's.....	15	Island.....	5
Church of the Holy Trin-		Church of the Redeemer,	
ity, Grahamville.....	15	Orangeburg.....	5
Christ Church, Wilton.....	15	Holy Communion, Cannons-	
St. James' Santee.....	20	boro'.....	10
Christ Church, Greenville..	10	Holy Apostle's, Barnwell...	5
St. Paul's, Pendleton.....	10	[Passed 1859.]	
St. John's. Winnsboro'.....	10		

2. *Resolved*, That the Trustees of the Bishop's Permanent Fund shall punctually pay over to the Bishop of the Diocese the sum of four thousand (\$4,000) dollars annually, in quarterly payments, from said fund, to enable him to discharge his Episcopal duty. [Amended 1859.]

3. *Resolved*, That whatever balance may remain after paying the sum of four thousand (\$4,000) dollars to the Bishop, shall be paid over to the Bishop's Permanent Fund.

4. *Resolved*, That it shall be the duty of the Secretary of the Convention, in his annual summons to the different parishes or churches, to state the quota of such parishes or churches to the Bishop's Fund, when called for by special resolution of a previous Convention. [Passed 1859.]

5. *Resolved*, That all parishes and churches receiving aid from the Society for the Advancement of Christianity in South Carolina shall each contribute five (\$5) dollars annually toward defraying the expenses of the Convention; that all churches and parishes in the cities of Charleston and Columbia not receiving aid from the said society, shall each pay for the same purpose twenty (\$20) dollars annually, and that all other churches and parishes in this Diocese shall pay annually ten (\$10) dollars for the same purpose; and that the Secretary, in issuing his summons to the parishes or churches, shall inform them of this resolution; and that at each Annual Convention the Treasurer shall apply to the deputies of each church for their respective contributions. [Passed 1820. Amended 1856.]

6. *Resolved*, That it be the duty of the Secretary of the Convention, for the time being, to furnish the ministers of the several parishes or churches with blank copies of the usual form for the reports; and that they be, and they are hereby required to make annual returns conformable to the same. [Passed 1826.]

7. WHEREAS, according to the Consecration service of the Protestant Episcopal Church, "devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all *unhallowed, worldly, and common* uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service;" and, whereas, the delivering of orations, and holding elections on secular or political subjects and occasions, and the usual worldly accompaniments and circumstances, are thought inconsistent with both the letter and spirit of this declaration of the Consecration service, and have been found to give pain to many members of our communion, and generally to be of injurious tendency: Therefore be it

Resolved by this Convention, That it be recommended to the vestries of all churches in this Diocese to discourage, and, if possible, interdict the use of the churches under their care for all *unhallowed, worldly, and common* purposes. [Passed 1828.]

8. *Resolved*, That the custom of returning thanks for sermons preached before this body is inexpedient and unnecessary, and shall not in future be observed. [Passed 1829.]

9. *Resolved*, That the Treasurer be authorized to pay, at or before every meeting of the General Convention, to the Secretary of the House of Clerical and Lay Deputies, the quota of this Diocese toward defraying the contingent expenses of the General Convention. [Passed 1832.]

10. *Resolved*, That it be recommended to the parishes of the Diocese to defray the expenses of their respective pastors incurred by their attendance on the Diocesan Convention. [Passed 1838.]

11. *Resolved*, That it be respectfully recommended to the members of our Church who are proprietors of slaves, individually and collectively, to take measures for the *support* of clerical missionaries and lay catechists, who are members of our Church, for the religious instruction of their slaves. [Passed 1838.]

12. *Resolved*, That it be urged upon the rectors and vestries of the country parishes to exert themselves to obtain the services of such clerical missionaries and lay catechists. [Passed 1838.]

13. *Resolved*, That every missionary and catechist be approved of by the Bishop. [Passed 1838.]

14. *Resolved*, That it be respectfully recommended to the several churches in this Diocese that, in the appointment of deputies to the Diocesan Convention, they should select persons who are regular communicants of the Church. [Passed 1841.]

15. WHEREAS, the practice of both public and private travelling on the Lord's day is deemed to be a prevalent evil of the times; and, whereas, Canon 18, Table No. I. "of the due celebration of Sundays," prescribes that "all persons within its Church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation:"

Resolved, unanimously, That the attention of the members of the Church in this Diocese be solicited to the above Canon. [Passed 1844.]

16. *Resolved*, That hereafter, in voting by ballot, the Secretary shall call the names of the clergy and the churches in order, and the votes be brought forward and deposited with the tellers as called for; and no vote shall be received after the tellers begin to count the votes. [Passed 1847. Amended 1851.]

17. *Resolved*, That three dollars per day be paid to the organist officiating during the sessions of the Convention.

18. *Resolved*, That a like sum be paid to the sexton acting for the same period. [Passed 1856.]

18. *Resolved*, That in the election of Trustees of the Diocesan Theological Seminary, the vote be taken by ballot and by Orders.

19. *Resolved* 1st. That this Convention, accepting the "*Act to Incorporate with uniform rights, powers, and privileges, Protestant Episcopal Congregations in South Carolina*," does hereby set it forth to be conformed to by the congregations in this Diocese, and does advise that those not yet incorporated, or whose charters have expired, do avail themselves of its provisions.

2dly. That the said *form* be published with the Journal of each succeeding Convention of this Diocese.

3dly. That the Secretary publish with the Journal of this and of each succeeding Convention, so long as may be necessary, a list of the congregations whose charters have, or are to expire, with the dates of these latter, in order that the congregations therein named may apply for incorporation under this Act as they may severally desire.

AN ACT,

(*Passed by the Legislature of South Carolina, in December, 1862.*)

TO INCORPORATE WITH UNIFORM RIGHT, POWER, AND PRIVILEGES,
PROTESTANT EPISCOPAL CONGREGATIONS IN SOUTH CAROLINA.

SECTION 1. *Be it enacted by the Senate and House of Representatives, now met and sitting in General Assembly, and by authority of the same,* That hereafter, when any male adults, being not less than twelve in number, in this state, shall desire to associate themselves together for the purpose of forming a church according to the doctrine, discipline, and worship of the Protestant Episcopal Church in this State, they shall be allowed to do so by filing with the Clerk of the Court of Common Pleas and General Sessions for the Districts in which the said applicants reside, a written statement of such purpose and intention, signed by them, and setting forth the name of their church, and the style of their corporation, which statement shall be recorded in the said clerk's office, and on receiving his certificate thereof they shall become a body-politic and corporate for the purpose aforesaid, and shall be known by the name and style designated in their said written statement.

SEC. 2. That the said corporation shall, by their respective corporate names, have succession of officers and members according to their respective by-laws, and shall have power to make all by-laws, rules, and regulations for their government, not repugnant to the laws of South Carolina, or the Constitution, Canons, and other regulations of the Protestant Episcopal Church in the same; to have, and to keep and use a common seal, and the same alter at will; to sue and be sued, plead and be impleaded in any court of this State, and to have and enjoy every right incident to incorporations.

SEC. 3. They shall also be empowered, severally, to retain, possess, and enjoy all such property, real or personal, as they may respectively be possessed of, or in any wise entitled unto, or which shall hereafter be given, bequeathed, or in any way acquired by them, and to sell, alien, and in any way transfer the same, or any part thereof.

SEC. 4. Any congregation of the Protestant Episcopal Church, already incorporated in South Carolina, may, on the expiration of their Charter, or at any time before, if they see proper to surrender their charter, become a body-politic and corporate under the provision of this act, by making known

their intention to do so, according to the provisions of the first section of the same.

The following Churches have never been incorporated :

Pineville and Upper St. John's.
 St. John's, Fairfield.
 St. Jude's, Walterboro'.
 St. Philip's, Bradford Springs.
 Emanuel Church, Chester.
 Zion Church, Richland.
 Ascension Church, Gillisonville.
 Church of the Redeemer, Orangeburg.
 Christ Church, Charleston.
 Christ Church, Marr's Bluff.
 Trinity Church, Black Oak.
 Church of the Good Shepherd, Yorkville.
 St. John's Church, Richland.
 Christ Church, Columbia.
 Church of the Nativity, Unionville.
 St. Peter's Church, Beaufort District.

The Charters of the following Churches have expired :

Prince Frederick's, Pee Dee.
 Trinity Church, Society Hill.
 St. Paul's, Stono.
 Grace Church, Sullivan's Island.
 St. James' Church, James Island.
 St. Helena Church, St. Helena Island.
 St. Thaddeus Church, Aiken.
 Grace Church, Charleston.
 Church of the Epiphany, Laurens.
 Trinity Church, Columbia, in 1864.
 Church of the Advent, Spartanburg, in 1864.
 Church of the Holy Communion, Charleston, in 1864.
 Calvary Church, Glenn Springs, in 1864.
 Trinity Church, Edgefield, in 1865.
 Church of the Holy Apostles, Barnwell, in 1865.

The Charters of the following will expire, viz : that of

All Saints, Waccamaw, in 1866.
 Christ Church, Greenville, in 1867.
 St. Peter's Church, Charleston, in 1870.
 Grace Church, Camden, in 1872.
 St. David's, Cheraw, in 1879.

DIOCESAN COMMITTEES, ETC.

1. Standing Committee of the Diocese :

The Rev. C. Hanckel, D.D., *Chairman.*

“ C. C. Pinckney, *Secretary.*

“ P. T. Keith,

“ C. P. Gadsden,

“ W. B. W. Howe,

Messrs. H. D. Lesesne,

W. E. Martin,

W. A. Pringle,

W. T. Wragg,

Edwd. McCrady.

2. Deputies to the General Convention :

Rev. C. Hanckel, D.D.,

“ C. C. Pinckney,

“ C. P. Gadsden,

“ P. J. Shand,

Messrs. E. McCrady,

G. A. Trenholm,

J. J. Pringle Smith,

A. Burt.

ALTERNATES.

Rev. W. B. W. Howe,

“ J. G. Drayton,

“ J. S. Hanckel,

“ J. D. McCollough,

Messrs. H. D. Lesesne,

Jno. A. Calhoun,

W. F. Colcock,

Chas. Sinkler.

3. Trustees of the Diocesan Theological Seminary :

Rt. Rev. T. F. Davis, D.D., *President, ex officio,*

Rev. P. J. Shand,

“ C. P. Gadsden,

“ A. T. Porter,

Messrs. H. D. Lesesne, *Treas.,*

L. H. Deas,

G. A. Trenholm.

4. Trustees of the proposed University of the South :

Rev. A. Glennie,

Messrs. J. A. Calhoun,

W. A. Pringle,

F. P. Elford, *Treasurer.*

5. Committee on Calvary Church :

Messrs. H. D. Lesesne,

Wm. E. Martin,

Messrs. Wm. Jervey,

W. A. Pringle.

6. Trustees of Mrs. Clarkson's Legacy to Zion Church :

Messrs. T. Boston Clarkson,
 Wm. Clarkson,
 T. Boston Clarkson, Jr.

7. Preacher before the next Convention :

Rev. J. J. Sams.
Alternate : Rev. R. T. Brown.

8. Secretary of the Convention :

Rev. Jno. D. McCollough, *Unionville*,
 " Wm. P. DuBose, *Winnsboro'*, *Assistant Secretary*.

9. Treasurer of the Convention :

Mr. F. P. Elford, *Charleston*.

10. Treasurer of the Bishop's Fund :

Mr. John Hanckel, *Charleston*.

11. Committee to report on a Diocesan School for Boys :


Rev. C. P. Gadsden,	Messrs. N. R. Middleton,
" P. Trapier,	W. F. Colcock,
" J. S. Kidney,	H. D. Lesesne.

12. Committee to collect information on the state of the Church.

Rev C. C. Pinekney,
 " P. J. Shand,
 " P. Trapier,
 Dr. R. W. Gibbes, Sr.

13. Board of Missions to the Colored People and Freedmen of the Diocese :

Rev. C. C. Pinekney,	Messrs. E. L. Kerrison,
" C. P. Gadsden,	G. A. Trenholm,
" A. T. Porter,	W. C. Bee.

 The next Annual Meeting of the Convention will be held in Charleston, on the second Wednesday in May, (the 8th,) A. D. 1867.

J. D. MCCOLLOUGH, *Secretary*.

CONTRIBUTIONS.

un- ms.	MISSIONS.			Paro- chial Schools.	Other Parochial objects.	Extra Parochial objects.	TOTALS.
	Diocesan.	Domestic.	Foreign.				
1 00							11 00
4 14							1,074 14
5 50							325 50
0 40	93 00						1,043 40
2 35	961 03	1,085 00			10 00		3,848 38
0 65							720 65
2 00	70 00	8 00					150 00
3 03	228 45	63 85				\$552 95	2,518 28
9 07	\$1,352 48	\$1,156 85			\$10 00	552 95	\$9,691 35

Reported by Rev. A. R. Walker.

